

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIII

MILWAUKEE, WISCONSIN, JULY 18, 1925

No. 12

THE VIRTUES OF "MAIN STREET"

EDITORIAL

LIBERALISM

BY CLINTON ROGERS WOODRUFF

MISSIONARY TREASURE IN THE PRAYER BOOK

BY MEREDITH HARDING

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It is an amazingly rich and diverse world into which God has allowed us to be born. Among the immense variety of its interests not the least interesting are the phenomena of that mysterious continent (Africa) whose vast interior was only in our own generation made known and accessible to the rest of mankind. There is for many a peculiar fascination in the changes which are rapidly taking place as the result of its new contact with the wider world. And in all that absorbing drama the central interest for those who have eyes to see is what is to become of the race of human beings who at a stroke have become involved in the complexities of a powerful civilization centuries in advance of their own. To assist them in their mental, moral, and spiritual development is a task that may well engage and evoke all that is best and most adventurous in the peoples who have had a long start in the race.—J. H. OLDEHAM, in the Church Missionary Review.

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EDITORIALS & COMMENTS

The Virtues of "Main Street"

IT IS not in the mode today to have anything good to say about Main Street. We are a nation of people who are culturally new-rich. Until the great growth of urban population of the last half century we were all—that is, all of us who were Americans—but once removed from Main Street. With the snobbishness of a newly acquired social sense, we unanimously decry that from which we have come. Like the commoner become aristocrat, like the social climber who has "arrived," all too many of us affect to despise the small town, and its inhabitants—the "hicks," the "rubes," the "dwellers in the sticks."

It is not well to accept too lightly the imputation of fugitive fashion of thought in any realm. Despite the fact that we *do* think in herds, we should be bold enough—if for no other purpose than to keep our kicking muscles in trim—to challenge and defy the dominant sneer of the day. It does not take much discrimination to discern that most of the large cities of America are not American at all. To hold that they are representative of our country would be to assert that America is not anything in particular but everything in general, that we as a people have as our distinctive characteristic that we are everything else under the sun. One of the languages spoken in New York is that city's own quaint dialect of the American speech. So one of the tongues of Chicago is undoubtedly the Chicagoese version of the supposed language of these United States. To assert that its largest cities are most characteristic of America would mean, reduced to its lowest terms, that America is a congeries of qualities made up of everything but itself, save perhaps that some minute infusion of that illusive and reticent entity, the true American type, has trickled into the melting pot.

No, to understand our country we should not confine our study to the theater, arts, thoughts, and culture of cosmopolitanism. It may be that we shall have lost our own soul to have gained the world. It may be that the heralds of decadence and disillusion are right, that the way of salvation be only by the surrender of any hope of being saved. All this may yet come to pass. That it is not yet true is symbolized by the sturdy independence of the small American town. That sturdy self-containedness is often called stupid insularity by the popular voice of blackguarding criticism, which is now so fashionable. Its self-sufficiency may be construed in all sorts of ways and criticized with feverish denunciation, but

it is yet a fact. The strongholds of Fundamentalism, economic stability, social conservatism, are in the small cities and towns of this country. Whatever else they may be, they are indigenously American.

The small town of the Middle West has been pilloried as a horrible example. It has few defenders and many maligners. It has produced many loyal men of our country who have served it well. Among them few have defended it. It is unmoved by criticism. It has a certain protective pride which immunizes it from the shafts alike of ridicule and denunciation. That the small town is not worried distresses its critics. Their clamorous invective reaches a shrill pitch of hysteria. The small town goes along its untroubled way.

LIFE is not hectic on Main Street. The day begins early, but so does the night. The sun is recognized as, in a certain small way, part of the family. The baptism of peace sustained by the newly arrived immigrant from the city is shocking—worse than any cold bath, more terrible and devastating than the impact of a national scandal! The ignoramus from the large town is much surprised at the sun-worship of the inhabitants of Main Street. Besides getting up at what—to him—is an ungodly hour, they go to bed early. Still more singular is the curious deference paid to that day of the week sacred to the sun. People seem to be in a conspiracy to observe that day with an irritating painfulness of early Puritan vigor. Despite the omnipresent flivver, a large section of the population pays Sunday the deference of going to a place of worship, and practically the whole town "observes" the day by dressing up in its best clothes.

People are neighborly on Main Street. The city immigrant finds his privacy invaded. Everyone is public property. No one keeps to himself. Merely to attempt to do so challenges that implicit sense of corporate ownership which, becoming active and virulent, utterly defeats the reticent shrinkings of the *very* private person. Of course, there is gossip. The daily paper is full of it. Interlarded between fervent exhortations to buy Smith's flour is a note to the effect that Miss Jones had five friends to supper, with elaborate details as to the menu and the appetite of her guests. Folks really are not indifferent to each other. "They" distribute praise or blame with rigorous relentlessness. "They" is a person—the common opinion, the general verdict, the popular voice. "They" always "say." Anonymity cloaks no in-

dividual. It is reserved to be draped over the person of the social whole. "They" is a fickle personage. The gender or sex of this ghost-of-the-group is probably female. Swift to condemn, it is remarkable how frequently her verdict is reversed. A little touch of sentiment and the atmosphere changes. Main Street is a matriarchy.

Main Street is permeated, if you please, by gossip. If misfortune comes, that same underground telegraph of public information acts as promptly to relieve it as to discover it. There is much sympathy where there is much interest. A new house, wife, baby, debt, dress, hat, or husband, passes in review before a board of public censorship. There is, unfortunately, no court of appeal. But Portia has not always allowed technicalities or a plausible verdict to obscure the cause of true justice as she feels it. Portia *feels* it; she thinks all too often with her heart, and not her head.

Most people work on Main Street. "Working clothes" are no disgrace. White collars are often suspicious, if worn on the wrong days. Work is not always burdensome; it is seldom inhuman. It is hard, unremitting, exigent—but it does not destroy human relations. There is always time for a greeting, a chat, and the exchange of a bit of news. Everyone expects to work. No one fails to have it impressed upon his childish mind that he cannot "get something for nothing." He is, naturally enough, incited to "get something," but he expects to work for it. Industry, frugality, thrift, these things are axioms in the corporate morality. It is often an economic morality. Main Street sometimes gets muddled and confuses a person's character with his bank account. To put it more charitably, even money has become idealized. It is the symbol of sober achievement and honest toil. It is not that Main Street worships the dollar, but that the dollar has been invested with the sanctity attached to the results of toil, thrift, and hard work.

MAIN Street is religious, if church support and attendance is any guide. It is a diluted Puritanism which is the rock upon which its faith is built; undogmatic often—not by aversion to dogmatism as by an ignorance of dogma, legalistic, if you wish—for "being religious" conveys no social stigma, and, far from doing so, is marked by certain specific modes of conduct, easily tabulated and plain to see, and certainly Protestant. Main Street is not greatly excited over modernism, for the issue is not alive. The question is largely closed by the common assumptions of religious life and practice. It is not bitterly intolerant. Denominational barriers are easily overstepped, without any detriment to the churches, people, or their mutual relationships. There is the large Methodist church, somewhat effervescent and effusive to the city immigrant; there is the large Presbyterian church, easily the congregation of the socially *élite*; there is a fair-sized Christian church, with a "live-wire" preacher; and a flourishing Baptist church with a "go-getter" as pastor. Most of the clergy talk a great deal. They belong either to the Rotary, the Kiwanis, the Lions, or some similar uplift organization. The curious thing about their talking is that people like it. The still more curious thing is that, in consequence, they often do something rather extraordinary as a result. There is often a small Roman church on the outskirts of Main Street. The "foreigners" go there—all good people in their way, and their priest has a tough time of it with them. Away off on a most respectable side street is a high-shouldered imitation Gothic building—the Episcopal church—closed!

What have Churchmen done for Main Street? Very little, except by the lives and work of all too few clergymen, consecrated and dedicated to the most difficult of

all difficult tasks. Both the point of view and the ministrations of the Episcopal Church are as alien to Main Street as Main Street is to the typical city-bred Episcopalian. Main Street does well by our country. Her sons have been its great men, again and again. Her virtues are so homely, so vital, so close to the soil—yes, so axiomatically necessary—that they escape appreciation. For the American who reads the *Mercury*, Main Street is an unintelligible object of derision. Main Street hasn't yet heard of the *Mercury* any more than it has of the Episcopal Church.

Main Street has her virtues. They are unlocked only to those who can give that sympathy by which alone they are perceived. Main Street has her vices, but are they not precisely the result of indifference and carelessness and callousness on the part of "emancipated" America?

Whatever we Churchmen have to do for this country of ours, we have a place on Main Street; but we must make that place. Main Street has not provided it for us. Main Street is conscious of no lack by reason of our absence.

DAYTON, TENNESSEE, is a very excellent example of American rural Protestantism. True, it is there in its most extreme form; but in that form it is not so different from the prevailing mode in other fairly isolated sections of the country that it fails to be representative.

Rural Protestantism

For more than a century, Protestantism has had there its fullest sway. Its ministers have been such as the principal Protestant denominations of the South have created and provided—Baptist, Methodist, and Christian. Its teaching has been such as Protestantism has authorized. Its religion is "the Bible and the Bible only." And a century of that Protestantism, with everything in its favor, has produced the social and intellectual condition which the newspapers are now showing up.

We have no desire to cast stones, much less to ridicule the simple faith of men whose religion penetrates every fibre of their being, and who dimly see that to preserve their religion they must eschew modern learning as they would the devil—and do it.

But we must point out the bearing of this phenomenon, which is very much more extensive than merely the mountain sections of Tennessee, upon the proposal to divide rural fields with the Protestant denominations and advise our communicants to cast in their lot with these. This has been seriously proposed; and Dayton, Tennessee, looms before us as an example of what it would mean.

Do our "liberal," our "modernist" Churchmen like the picture? Do they really feel that their own adherents would be comfortable when assigned to the spiritual care of these Protestant ministers and organizations? Forget, now, the deprivation that this would mean to Catholic Churchmen who appreciate the fullness of sacramental life and are perhaps less dependent upon preaching: for *Modernist* Churchmen, from a Modernist point of view, does the suggestion "work"? Do they, with the concrete picture before them, really believe that this plan of dividing rural fields with the Protestant denominations seems lovely?

It is incredible that any of them can really adhere to this curious proposal when they appreciate what rural Protestantism actually is.

But this reflects also upon us. We have gravely neglected rural America. We have allowed the multitudinous Daytons of the land to know no Christianity but that of ultra-Protestantism. We cannot sit smugly

by, read our morning papers, and laugh at the Christianity that we have permitted to grow up unchallenged. We are *particeps criminis*. And we shall be vastly worse if we turn our own communicants into such a pseudo-Christianity.

It is said that a century ago the Baptists wished to establish themselves in Richmond, Virginia. But the Church was so strongly entrenched that they met with no success. So they went into the rural regions all about and established their little rural churches. Today the Baptists in Richmond vastly outnumber Churchmen. That illustrates the results of concentrating respectively in city and in country. Yet we hasten to add that Virginia never neglected its rural work as completely as did and does the Church generally. In a whole century we have not learned our lesson.

So if, in any diocese or missionary district, this pernicious counsel of despair, to divide up rural territory, be seriously proposed, the answer that ought to be sufficient, whether on behalf of Catholic or of Modernist Churchmen, is Dayton, Tennessee.

ACKNOWLEDGMENTS

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SOME THINGS JAPANESE

By WM. C. ALLEN

A FEW days ago a group of Churchwomen in a city of California were discussing the Japanese. It was almost unanimously agreed that an injustice had been done to America and especially to California because of the way in which Congress had handled anti-Japanese legislation. Many Mexicans are replacing the Japanese. It was remarked that the Japanese give very little trouble to this state. They stand high in school matters. They have been efficient in spite of misunderstandings owing to language. They have been as satisfactory to deal with as other races. The judge of a juvenile court not long ago openly asserted that there had never been a Japanese boy in any of the six reformatories of California. I was recently talking to one of the teachers of the high school of San Jose, and he told me of the high estimation in which the young Japanese are held in that school, and in the grammar schools of the city. The white children treat them well and have respect for their abilities. A Japanese was the only boy on the honor list of the school in the spring class of 1925. There were forty-five boys in the class, and this school has over 2,000 students.

The manager of a cafeteria in California recently informed me that the prices of some vegetables, and small fruits particularly, are higher because the Japanese are leaving the farms, this being a result of the anti-alien laws of California. She remarked, "The Japanese have the endurance and patience to raise small fruits and vegetables, which other people do not possess."

It is pleasing to report that when the Japanese fleet called at San Francisco a few weeks ago they were most cordially welcomed. During the visit the officers and crew were presented with copies of the Bible. The ceremony took place on the battleship *Asama*. The Vice-Admiral, to whom was presented a beautiful edition of the Bible, said:

"If America and Japan will follow the teachings of Christianity as found in the Bible, there will be no doubt that peace will be in the Pacific waters, and that America and Japan will live in friendliness and brotherhood."

A few miles from where I live is the town of Milpitas. When the children returned to the Milpitas school the day following Washington's birthday, they found a \$275 radio set in operation. This was a gift from the Japanese farmers of the neighborhood, who had collected the money among themselves to surprise the school.

At the 1924 meeting of the Federal Council of the Churches of Christ in America, Dr. Tsunashima, of Japan, presented to the Council a handsome volume of postcards drawn by the children of Japan. He said, in part:

"Last spring the 100,000 Sunday school children of Japan drew crayon designs on more than 100,000 post cards. They did their best to explain in graphic form their gratitude to the rest of the world, and especially to America, for the relief so generously given at the time of the earthquake. The best of these post cards were collected in a dozen volumes for presentation to such national groups and representatives as the Federal Council of Churches, Mrs. Calvin Coolidge, and Queen Mary. I assure you that your abounding generosity will never be forgotten."

In the summer of 1924 the Diet of Japan enacted a law providing that children of Japanese parents born in this country shall be regarded as citizens. When the new law went into effect, the day was celebrated in Honolulu by several hundred American citizens of Japanese parentage, most of them under twenty-one years of age. These young folks passed a resolution in favor of a full acceptance by the Japanese of the new law. The Japanese Consul-General is reported to have said, "I urge you, the boys and girls of Japanese ancestry born here, to obtain expatriation under the new law."

B. Seeböhm Rowntree, the great manufacturer of England and well known philanthropist, visited Japan the latter part of 1924. He has since stated that, although ten or fifteen years ago Japan was militaristic and followed Prussia as her model, she is not doing so at the present time. She has seen the collapse of Germany. Rowntree says:

"Japan is most anxious to coöperate with other countries and will welcome with open arms any suggestion for a reduction of the armies and navies of the world."

Our former ambassador to Japan, Cyrus E. Woods, after his return home, addressed a letter to Dr. Robert E. Speer, president of the Federal Council of the Churches of Christ in America. He said, in part:

"The Japanese Exclusion act was, in my judgment, an international disaster of the first magnitude; a disaster of American diplomacy in the Far East, a disaster to American business, a disaster to religion and the effective work of our American Churches in Japan. From the standpoint of my special opportunities of knowledge, I wish to state with utmost clearness and emphasis that what Japan resented was not exclusion but humiliating race discrimination . . . That which now needs to be done is to follow the suggestion of Secretary Hughes. He asked that Japan be placed on the quota basis. This would admit only 146 immigrants annually until July 1927, and thereafter only 150. This amount is negligible, and I am sure that in the enforcement of such a provision America will have the royal coöperation of the Japanese government."

Every American business man, every banker, every family, every Church, every missionary interest, is vitally affected by the nature of our relationship with Japan. The time may come when the friendship of Japan will be of importance to the United States. It is to be regretted that Congress apparently has not had even the worldly wisdom to see this far into the future. Americans, when they know the details of action or expression, ask for fair play.

Has our attitude toward Japan been altogether correct? May not the readers of this article, remembering the sanctity and glory of Christian citizenship, take this matter up with their authorities at Washington, and, as Cyrus E. Woods suggests, ask that Japan be included in the quota provisions of the new immigration law?

THERE ARE NO endearments so tender as the endearment created by religious understanding and sympathy. All other unions perish, all other associations are but for the passing moment! Immortality, true kindred, absolute identity of spirit, thought, purpose, can be found in Christ alone.—Joseph Parker.

STRUGGLE diligently against your impatience and strive to be amiable and gentle, in season and out of season, towards every one, however much they may vex and annoy you, and be sure God will bless your efforts.—Francis de Sales.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF AMOS

July 19: Sixth Sunday after Trinity

ORACLES AGAINST ISRAEL'S ENEMIES

Read Amos 1:1-15.

AS the menace of Amos' opening lines fell on the ears of the gay throng, there may have been a startled moment, followed soon by approval of the prophet's oracle. Doom upon Damascus, Philistia, Tyre, Edom, Ammon, for the cruel suffering they had inflicted upon the fathers of the listeners, was an announcement to which every son of Israel would give ready ear and assent. With rare skill, the speaker is taking his hearers the first step toward the recognition of a principle never before fully apprehended and enunciated in human speech. He has gained their ready assent to the truth that Jehovah is sure to inflict just punishment on those who are selfishly cruel toward Israel. The next doom, that upon Moab, advances another step, in its assertion that the God of Israel will also inflict punishment for the vindictive cruelty of Moab to the king of Edom. Back of this lies the great conception of Jehovah as just arbiter among the nations."

—H. T. Fowler.

July 20

THE CHILDREN OF ISRAEL ARE NOT BLAMELESS

Read Amos 2:4-12.

THE Book of Amos was written toward the middle of the Eighth Century, B. C., at a time when the nation was facing a supreme crisis. The armies of Assyria had just accomplished the capture of the Syrian capital, Damascus, and the path to the sea was opened to the new world power. Israel appeared unaware of the impending danger. The contests of Syria and Assyria had afforded Israel opportunity to extend its boundaries, and to enjoy an almost unparalleled period of prosperity. In the presence of this unusual security, both Judah and Israel, but particularly the latter, experienced a sudden increase of wealth, followed by a train of social evils which sudden prosperity sometimes begets. Wealth bred indolence and luxury, power brought injustice and oppression. Amos, having developed his thesis that God is the moral ruler of nations, now made an unexpected application of the truth. He denounced the vice and lawlessness of Judah and Israel, and proclaimed the certainty of God's punishment of His own people.

JULY 21

PRIVILEGE BRINGS RESPONSIBILITY

Read Amos 3:1-12.

THE prophet's message fell upon incredulous ears. The circumstances under which Israel had become a nation forbade such a belief. God had guaranteed His especial favor to the people when He redeemed them from Israel. Amos had no quarrel with the fact, but he challenged the assumption which was popularly based upon it. The people understood God's choice to mean exemption from God's severer disciplinary measures; the prophet asserted that that very choice implied them. God chooses for a purpose which is in accord with His moral plans. His favors are not idle gifts, but they carry with them duties. His demands are in strict proportion to His benefits. It was just because Judah and Israel had been so abundantly blessed by God, that He looked for a rich harvest of moral life. Not finding them, God has the right to punish. "You only have I known of all the families upon earth; therefore will I punish you for all your iniquities," is a principle necessitated by God's own moral integrity. A moral God is untrue even to the love He bears if He acquiesces in the sin which destroys the objects of His love.

July 22

ISRAEL HAS MISUNDERSTOOD HER GOD

Read Amos 5:18-27.

THE nation, Amos points out, sins in its reliance upon externals. The people look forward to the "Day of the Lord" which, it was commonly supposed, will be a day when God will vindicate His people in the face of their enemies. What God will really vindicate will be His own honor and righteousness. In that day of vindication Israel may suffer equally with the nations it despises. The day may be one of darkness and not of light. Israel dishonors God by supposing that His moral nature will be satisfied by formal ritual, non-moral observances, and lip service. All such practices are derogatory to God, since they imply that He can be tempted to accept the false for the real, and be content with anything less than the spiritual sacrifices of the heart.

July 23

VISIONS OF DOOM SUGGESTED BY COMMON THINGS

Read Amos 7:1-9.

LUXURY and ease breed a false sense of security. It was so in Israel. The nation had been lulled to sleep. It seemed as if each day would repeat the story of yesterday's peace, and there was no need for watchfulness or alarm. The prophet's voice uttered an idle prediction of calamity. But, warns Amos, calamity is wont to come from a clear sky. The fields are ripening to the harvest, and men are counting the profit, when the unseen swarm of grasshoppers comes to leave behind a barren waste. The land is fair the moment before a devastating fire. The house is safe to live in till the leaning wall reveals that the foundation has given. So it will be, Amos says, with Israel. God's avengers are swift. The feet of destroying nations are quick upon the path. Doubtless the prophet had in mind the swiftness with which Assyria had reduced the circle of nations about Palestine, Assyria, which even now threatened unsuspecting Israel.

July 24

THE PROPHET'S MESSAGE STIRS THE GUILTY

Read Amos 7:10-17.

THE logic of this Judean herdsman, who had penetrated to Bethel, the most sacred shrine of Israel, to speak there with a decisiveness and fearlessness which was not characteristic of the professional prophet that Israel knew, secured its due attention. His characterization of the society and religion of Israel were unassailable. Few who heard his words would not recognize their truth. It was only when his prophecies of doom became too specific, as when he predicted the ruin of the local sanctuaries and the fall of the royal house, that Amos was contemptuously bidden to depart and to give his own land the benefit of his eloquence. "This is the king's sanctuary, and it is a royal house." Vested interest has a way of silencing opposition by a show of its authority. We have a habit of getting rid of thoughts which trouble conscience by silencing him who voices them. Driving the prophet from our midst is the easiest way of not having to come to terms with his message. The Bible has a wonderful way of illustrating common action by giving us this particular instance.

July 25: St. James' Day

ISRAEL IS NOT ESSENTIAL TO JEHOVAH'S GLORY

Read Amos 9:1-15.

IT is hard to think that we are not essential. We like to think that, when we go, our place will be left open for want of the right man to fill it. The right man always does

(Continued on page 383)

BLUE MONDAY MUSINGS

By Presbyter Ignotus

LET us resume our Vermont journey. We were motoring through the mountains enjoying the fragrance of June.

TWENTY-FIVE MILES along the road we paused to look up an old acquaintance of undergraduate days. Bright, clever, intellectually acquisitive, though crude and repellent in social habits, he had won a good degree. Then he dropped out of sight. After thirty years and more we found him; working in a lumber yard with nothing in manner or person to suggest the amenities of college days, "Subdued to what he worked in," gaunt, unshaven, tobacco-stained, yet still with an odd, squirrel-like poise of the head which was vaguely reminiscent. "What had he got from his college training?" one asked, as we swept on. Who knows? A keener appreciation of certain beauties in literature, perhaps. This, too, that three daughters had earned their degrees, who might never have gone so far without the impetus he may have furnished.

WE STOPPED at a quiet farm house to pay our homage to a wonderful memorial wreath, for fifty years much bepraised by all and sundry. Aunt Wealthy Higginson made it in honor of her dead husband; and the description printed from her laborious manuscript, used to be sold to curious spectators. I have heard that description rehearsed under the shadow of Paul's Cross, in the midst of Parisian gaieties, in the lounge of the Cosmos Club; and those who spoke and those who listened mingled inexhaustible laughter with respectful appreciation of her pious care. Would that I could reproduce it word for word! In the midst of the wreath is a faded picture of the stern old man, with bristling chin whiskers and uncompromising mouth, who yet inspired tenderness in his widow. Birds, flowers, and fruits encircled it, such as "natural history" never knew. "The rose in the lower left-hand corner is made of the shirt he wore when dying; the lilies of the valley are made of a set of false teeth he used to wear; his pocket knife is in the right-hand corner with some of the last raisins he ever brought home, and said, 'Eat them all yourself, Wealthy, don't use them for cooking.' The center of the sunflower is the little spoon he used to take his catarrh snuff with, and on the other side are some buttons from the pants he wore when we were married."

Other times, other customs. But who shall say there was not sincerer grief in that ghastly absurdity than in many a costly monument erected by frigid decorum?

THROUGH VERGENNES, oldest and smallest city in New England, we went down to Lake Champlain and gazed across at the crumbling walls of old Fort St. Frederic at Crown Point. Many of the farm houses of the neighborhood were built of stones from the ramparts when the fortress fell into disuse, before it was preserved. Strangely enough, a certain variety of thornapple grows on the earth works which is found nowhere else in this country. It is thought to have been planted there by Norman soldiers nearly two hundred years ago. (They say that gorse, that blossoms golden-bright at Marblehead and Orleans, had a similar method of transplanting from overseas to a peculiarly limited habitat.)

THE GLOW of an unforgettable sunset transfigured all the landscape as we climbed the winding road into the old college town. They were playing on the college chimes, "Day is dying in the west, heaven is touching earth with rest,"—one of the favorite hymns of Chautauqua, dear to me as a child. And all of us, boys and girls of whatever age or class, "old grads," or undergraduates, from West or East or South, exulted soberly, as we saw the wide fields deepening into purple shadow, in the goodly heritage that Vermont had preserved for us.

WHERE IN THE WORLD do they get the radio "broadcasters"? I "listened in" to the presidential inauguration, and was nearly

deafened by the coarse, harsh, nasal, uneducated voice that told us who was coming and what was what. "The House has now adjourned *sign dye*," was a choice bit. At a really delightful concert the other evening, the announcer (somewhere in Manhattan Island) was atrocious in speech and substance: "Now this little lady who's agoin' to sing for you is reely a purrfect example of purrsonality. Gee! I wisht you could see her blush while I'm tellin' yer! She's simply exquizzit." It was as inconsistent with what followed as a man in evening clothes, with red flannel shirt, and unshaven, would have been. But oh, the beauty of There is a Lady Sweet and Fair, resounding through the ether! I vote for the old songs any time.

FROM A Honolulu paper comes the following article, which needs no comment here, except to say with the Council of Nicea, "Let the ancient customs prevail."

"COMMUNION MADE MORE SANITARY
"Church of Epiphany Adopts New Method
of Ceremony; Bishop Approves

"The Church of the Epiphany graded Sunday School will be held today at 10:15; and the morning prayer and sermon, the subject being "The Insignificance of Death," will be at 11. L. H. L. Hart will sing the offertory solo.

"Holy Communion will be received by *instinction* by members of the church who so desire, according to the rector who makes the announcement with the approval of Bishop John D. La Mothe."

A YOUNG "modernist" was up before a Council of Congregational ministers, the other day, prior to his ordination as minister of a suburban congregation. The examination is usually merely formal, and was proceeding in that fashion, when one question changed all that:

Q. "Do you believe in our Lord's resurrection?"

A. "I don't know how you would define 'resurrection.'"

Q. "The term is a common one in the Christian religion; I use it in its natural sense."

A. "Well, I can't say."

Q. "That is rather extraordinary. Here is the basal truth of the Faith, upon which Paul makes all of it rest; and you are unable to say whether you believe it or not!"

A. "Mr. Moderator, I protest at this man's persecution of me. Those questions are cruel."

I HAVE entire respect for every man's intellectual convictions, or lack of convictions; for his *credo* and his *nego*. Jews, Turks, infidels, and heretics, I count representative of all classes among my friends, and welcome their sincerity. But I can have no respect for one who is afraid to put his unbelief or misbelief into words; who tries to keep a foot in either camp: who calls himself one thing when by right (or wrong) he is something else. To expose tergiversation is "persecution," it seems! What a coward such a man must be, compared with the heroic heretics of old!

DID YOU EVER notice that, in that much-praised virtue of "tolerance," there is an element of contemptuous superiority? You will hear a latitudinarian bragging of his "tolerance"—or rather of some other latitudinarian's "tolerance"—because he can suffer the orthodox gladly. But does he ever speak of "tolerance" towards his own views? I trow not. If one were to talk of some good Catholic being "tolerant" of quasi-unitarianism, I fancy that his attitude would be indignantly resented. Not "tolerance" but respectful admiration for their light and leading, their "sound scholarship," and their outspoken courage," is expected, while they can hardly grant more than slighting if good-humored "tolerance" for *tolerabiles ineptiae*, such as the martyrs died for.

Strange isn't it?

Africa

A Page of Poems by the Rev. Elwood Lindsay Haines

ON SETTING SAIL FOR AFRICA

TO WILLIAM HOKE RAMSAUR

Setting sail for Africa, all my untouched life before me!
God is good; and Africa casts her spell of darkness o'er me!
Heart of Frailty, dost thou shrink when thy Christ hath thee appointed?
Heart of Love! Would'st thou deny when His touch hath thee anointed?
What if there lurk danger there—empty days of woe and waiting;
Blight of fever, wrack of sun, with Sin's darkness unabating:
With the Kingdom yet unwon, and the straying unattended;
With the Duty yet undone, and the battle yet unended?

Shrink not now, O chosen one! Let no voice of earth divert thee.
If in faith thou servest well, surely there no hand can hurt thee.
Surely then the love of Christ, and the Gospel's saving story
Turneth darkness into light, and perdition into glory!
Strength of Ages! Bear me up in the life that lies before me.
When I taste the bitter cup, cast Thy Grace eternal o'er me!
For the Soul of Africa, O pervade, enlarge, restrain me!
For the love that masters Life, God of boundless love, sustain me!

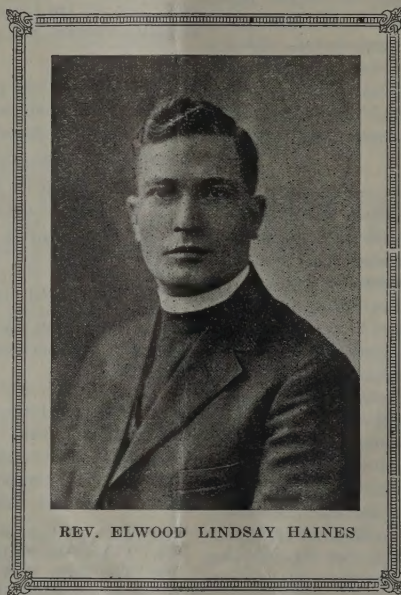
TRAILS

I like the trail in the morning sun,
Bright as a thread of silver spun;
I like the lavish sky and gay
That weaves the fabric of the day.
I like the song of flying things,
The early fluttering of wings,
The joy that comes with a trail to tread
And a brand-new, unliv'd day ahead.

I like the trail of amber spread
Over the forest's mottled bed;
I like the medleyed songs and shouts
At ten o'clock or thereabouts.
I like the steady, flowing sweat,
To slap my shirt and find it wet:
The challenging of muscles knit
To make a break-neck day of it.

I like the peace that crowds about
In honest trees, serene and stout;
The startling vision of a town,
The huddled huts of muddy brown.
I sort of like the aching joints,
The dry-mouthed thirst, and other points—
All of the swift, confusing stream
Of tired desires are in my scheme.

I like the trail, crooked or straight,
At any hour, early or late;
I like the dream-containing days,
The tonic of untrammelled ways.



REV. ELWOOD LINDSAY HAINES

I like the trail of gold poured out
As though from ladles swashed about;
I like the helmet-piercing heat,
The loyalty of leaden feet.
I like the trail, crooked or straight
Where hornbills clatter like a freight,
And monkeys chatter as they swing—
There's life and zest about the thing!

And then, the graying edge of night
Along some silent, forest height;
The first, poised star, the mutterings
Of queer, imaginable things.
I like the rush to reach the end
Around the seven-thousandth bend,
Where slovenly banana trees
Forebode my special brand of ease.

There's nothing like a pot of tea,
A rub-down and a hut for me.
There's nothing finer than a dish
Of rice and oil and peppered fish.
And oh, the sweetness of a drink
That thrills me from a skillet's brink,
The "feather softness" of bamboo,
Smoothed with a single mat or two.

The silver edge of morn is best,
But even the heat and the dark are blest
When you have two feet and the urge to go,
If you tread the trail you will find it so.

COMPENSATIONS

I do not mind the black skin because my skin is white:
I do not care if the nose is flat, so long as the heart is right:
I do not mind the heavy lips, the huge and leathery feet,
So long as there is simple trust to make the living sweet.

I do not mind the bare skin because my skin is clad:
I do not care if the brow is low, so long as the heart is glad.
I do not mind the kinked hair, the sly, beseeching hand,
So long as there is friendliness, and love is in the land.

I do not mind the strange speech when laughter's in the eyes:
I do not care if the "chop" is coarse, so long as the hunger dies!
I do not mind the mud hut, the damp, unyielding bed,
So long as there is weariness and a pillow for my head.

I do not mind the long trail that never seems to end;
I do not care if the body aches, so long as the ache will mend!
I do not mind the racking thirst, the vigor-sapping sun,
So long as the cool of night will come when the aim of day is won.

For One who walks on the long trail, and sees with His Father's eyes,
Has shown me a greater loveliness and set me a higher prize:
The trusting and the glad heart, I find them here and there—
As fair as God is beautiful, as rare as Love is rare.

WHITE MAN:

SONG OF THE BOATMEN

Ko! White man got plenty, he wear him fine clothes,
Buy chicken, eat white bread where'er he goes:
Ko! Black man got nothin' to cubber him skin,
An' he eatum rice-chop till he fillum agin.

Ko! White man got plenty—one fine bed for sleep;
Him "copper" to much, but he fixum for keep:
Ko! Black man got nothin'—he sleep on him floor,
An' 'em white man can floggum ef he begum for more!

Ko! White man have black boy for pullum canoe,
For washum, for cookum, for bringum chop too.
He give-um one pound for one moon—mebbe dash—
Ef him black boy make humbug he give-um him lash!

Ko! White man too hard, an' 'em white man too rich—
'Em black man got debbil, but white man got witch!
Ko! Black man can pickum* when he no live for see:
Bimeby he can find—he got good head for we!

Ko! White man got plenty, and more live for come.
He take-um we kunnels† an' give-um we rum!
He keep-um one wife, and 'em black man keep twenty—
Ko! 'em white man got poor, and 'em black man got plenty!

*steal. †palm kernels.

Liberalism

By Clinton Rogers Woodruff

LIBERALISM is a good old-fashioned word in danger of being supplanted and, where not supplanted, of being misused, woefully misused to mean everything all the way from a "full back" to an irreconcilable radical. To have read the Laborite speeches in England during the recent Parliamentary election, one would have thought that an English Liberal was the last word in reactionary thought and practice, and, after the election, that the Liberal party was politically and intellectually defunct. For one, I am inclined to the view of my friend Philip W. Wilson, himself a former member of Parliament, although for the time being living in America as a correspondent of English papers, and as an acceptable lecturer on British and international questions. He says:

"Liberalism in England is not dead. It is not asleep. It is thinking things out. And as an example of the thinking aloud, that little book, *Politics and Progress*, by Ramsay Muir, published by Knopf, has an importance all its own. It is none the less an expression of the Liberal mind. The author is one of those intellectual pioneers who convenes the now famous annual conferences at the older universities where politicians attend a summer school for the study of the problems of statesmanship."

In Wilson's view, adopting that of Muir, to liberate the individual is the aim of liberalism. These two men themselves illustrate, if illustration were really necessary, some of the differences which exist even between those who consider themselves the same kind of Liberals, for Mr. Wilson says that Mr. Muir thinks that the British Cabinet is too powerful.

"When people have said that *Punch* is not as good as it used to be, the rejoinder of *Punch* has been, 'It never was'; and so with Parliament. The House of Commons, Wilson declares, has never been as good a House as it was a century or two ago; and under Simon de Montfort it was already decadent! In asking for departmental committees and a weaker cabinet, Mr. Muir is attacking what American Liberals consider to be the especial virtue of the British constitutional system—namely, an executive that can act. In any event, a weaker cabinet will never be the slogan to carry elections in a country which invariably votes for what it believes will be the winning side, and demands a government strong enough to do some right things and to leave most wrong things undone. Every party out of power has for generations talked against the tyranny of the cabinet in power."

ANOTHER English writer of distinction, whose charming books of politics and reminiscences have been frequently referred to in these columns, E. T. Raymond, in an *Atlantic Monthly* article on The Future of English Liberalism, expresses the opinion that, "for the present, Liberals can confine themselves to resisting nationalization, and can do so on two grounds: first, because it is the denial of a man's right to own property, and secondly, because it is the end of a man's right to own even himself."

It may be, however, that the greatest of all the struggles between the Socialist ideal of good government and the Liberal ideal of self-government will be waged, he pointed out, over the question of marriage and the family. Nothing, he says, is more certain than that permanence can be given to the paradises of Labor only in a country where a perfect balance is struck between national wealth and national population. This is fully realized already by all save the most shallow thinkers in the Socialist Party. The Socialist who is not utterly befuddled by his visions is, of necessity, a Malthusian. So far he is only a propagandist; but, if he is sincere, he will be no more content to stop at propaganda than anybody else who sees a chance of imposing a sincerely-held opinion. Gradually he is moving to the point where compulsory birth-control can be made a rule with no more than the usual number of exceptions. A people kept or employed by the State could quite easily be prohibited from having more than a certain number of children, and, in some cases, from having any children at all. A people increasingly dependent on the State could be regulated in the same way with only a little more difficulty. And here again Liberalism dictates unflinching opposition. Whatever else has been taken from individuals, this at least, Liberals would say, must be left to them. To have children or

not—that is emphatically their affair. A thorough Liberal would, of course, add, "But they must not expect others thereafter to maintain them."

How England will decide between these two ideals, between Socialist and Liberal, Mr. Raymond believes cannot be foreseen; yet enough has been said to suggest that the Liberal still has good cards to play. One more thing is to be added, he asserts,

"Liberalism, the defense of liberty, has the advantage of being unfamiliar in contemporary politics. Whenever its standard is raised, it will be mistaken for a brand new standard. The English people will see over it the halo which till yesterday hung above the red flag of Labor. It will appeal as a novelty even if it does not at once convince as a philosophy."

THESE views of two intelligent English Liberals give us a glimpse of the trend of thought in Great Britain along what one may call traditional Liberal lines. "Liberal," however, is often used on this side of the Atlantic as it is, for that matter, on the other, in a far different sense. Some time since *The New Republic*, which oftentimes is referred to as an organ of "liberal" opinion, quoted the following from the *Peoria Transcript*:

"That the average citizen pays little heed to the 'liberal' magazine or propagandist society is suggested by the fact that members of the St. Joseph jury, sworn to try Communists indicted under the Michigan syndicalism law, professed ignorance of the following organizations and magazines submitted to them by County Attorney Gore: The League for Industrial Democracy, the Friends of Soviet Russia, the Intercollegiate Liberal League, the Cosmopolitan Club, the Federated Press, the Fellowship of Reconciliation, the National Bureau of Information and Education, the People's Legislative Service, the Rand School, the Workers' Educational League, the Woman's Trade Union League, *The Survey*, *The World Tomorrow*, and *The New Republic*."

In commenting on this, *The New Republic* said (and I quote the comment to show how differently that paper, which is declared to be "liberal," uses that term):

"The above . . . is only one of a score that have come in to us from newspapers all over the country, exhibiting unfeigned pleasure because none of the St. Joseph jurors had ever heard, apparently, of certain magazines and organizations variously called 'liberal' or 'radical.' What a theme for boasting in a democrat! The average citizen is uninformed—it is a cause for satisfaction. The average citizen is an optimist who relies exclusively on his newspaper—more and more satisfaction. And it's true! The average American doesn't know about *The New Republic* or anything else 'liberal.' He reads his newspaper, and what he hears there about liberalism is usually just something like this clipping. It's true—liberalism's clientele is limited, desperately so. We who declare 'optimism' and 'faith in newspapers' to be inadequate guarantees of a growing and better democracy, encounter at almost every turn either mistrust and suspicion, or indifference and unconcern."

PERHAPS I run a risk in turning from *The New Republic* to Nicholas Murray Butler, the distinguished President of Columbia, but it is a risk I shall have to run, even though Dr. Butler's name is anathema, yes, *anathema maranatha* with that weekly, because of the appearance of his collected essays under the title, *The Faith of a Liberal*, published by Charles Scribner's Sons. At the very outset he tells us (and perchance he had such publications as have just been referred in mind when he said):

"The word Liberal has proved so attractive that it has been given many meanings, and its possession has been fought for by widely differing groups. It is not unusual to find it applied to those who are opposed to the existing order or to the conventional, whatever that may be. While this is a plain misuse of the word Liberal, it is none the less a very popular misuse."

Dr. Butler then proceeds to point out that

"historically and etymologically, the true Liberal is a believer in liberty, whether that liberty be intellectual, civil, political, economic, or religious. He resists the artificial or forcible holding in check of any man's effort toward growth and free expression, provided only that that man does not interfere with, or limit, the like activity of any other man. There was a time—and that not so long since—when the antithesis to Liberalism was Conservatism. The Conservative used to defend the exist-

ing order of his time regardless of the fact that it sheltered privilege and was in many respects based upon doctrines long since abandoned and upon conditions long since outgrown. The true Conservative, as distinguished from the Tory, who defends what has been simply because it has been and who abhors change simply because it is change, has now pretty generally passed over into the Liberal camp, regardless of whether he is conscious of this or whether he has changed his name. The reason is that true Liberalism is increasingly recognized as the only means of protecting and using the best that has been developed in human history. Liberty rather than restraint, construction rather than destruction, progress rather than mere restless change, are seen to be the instruments by which those gains of mankind which we call civilization are steadily strengthened and enriched."

The distinction between Tory and Conservative, which President Butler so clearly makes, is to be borne in mind in considering current British politics, for the present so-called Conservative government is far from being Tory. While in London last summer I read with intense interest a speech of Colonel Wilfrid Ashley, M.P., wherein he said that Conservative desire and policy strongly supported charitable democratic aims. Avoiding the pitfalls of Socialist doctrines, which would bring all down to one dull level of mediocrity, the Conservative, working on an individualistic basis, sought to give all an equality of opportunity. An educational ladder right up to the University should be provided for the child of the poorest, if he has capacity; greater facilities should be devised to enable workers to become owners of their houses; and every effort must be made to prevent an undue disparity between the cost of production of the necessities of life and the price paid by the consumer. Colonel Ashley also said that he wanted further help given towards the creation of allotments and small holdings, encouragement to copartnership in industry, a drastic revision of the poor law, and the passing into law of a universal and all-in insurance scheme, dealing with old age, unemployment, sickness, and accident, and the risk of a wife and young family being left with no worker to support them. "Such constructive work of social reform is the keynote of progressive Conservatism."

How far this position of "Progressive Conservatism" is from Liberalism in the sense in which the Englishmen, Wilson and Raymond, and the American, Butler, use it, affords a very pretty study in current politics. The important thing to note is the deep and abiding interest and belief in *mankind*—a bigger and better and, for the present, a less hackneyed term than people.

AFTER COMMUNION

Soul, bow in deep humility,
My Lord, the King, has come to me.
Love is His quest.

Heralds of war are summoning me,
A cross of pain looms up to me,
But all is best.

Keen trials clearly threaten me,
The future holds uncertainty,
But Thou art rest.

Love of my Lord alluring me
T'ward a desert, nearer Him to be.
'Tis Love's behest.

Love led to death's keen agony.
Can I endure that end with Thee
Great Victor Guest?

No danger now appalleth me,
With Christ as King and Guest to me
I dare; and rest.

AGNES E. VAN KIRK.

FOR THE WHOLE brotherhood at the end of that great day of His Resurrection, the Lord brought the fresh breath of the Spirit an inspiration which was life from the dead; and with it a mission which made the Church the messenger of the new life to all mankind.—*Swete*.

TO RENDER AID TO THE ASSYRIAN CHURCH

AT Mosul, on Tigris River, about two hundred miles north of Bagdad, two representatives of the American Church are shortly to take up their official residence, to render aid to the Assyrian (Nestorian) Church, at the earnest request of the authorities of that Church. They are the Rev. John B. Panfil, who goes to direct educational work among Assyrian clergy, and Mr. Enoch R. Applegate, who is to develop and supervise secular education, and in other ways assist the people and strengthen and restore the work of this very ancient Church.

The Assyrian Church was once the strongest of the Churches in what we now know as the Near East, its missionaries going to India and China. Moslem armies reduced its numbers, and drove a remnant into the mountains of Kurdistan where for centuries they have lived, isolated, a buffer between Moslems of the East and those of the West, decreasing in numbers but valiant and true to their ancient faith.

During the world war the Assyrians took part with the allies, against the Turks. Since then they have been driven out of their mountain homes by boundary disputes between Turks, French, and English, and are forced to live in the tween Moslems of the East and those of the West, decreasing in plains where malaria is reducing them still further. Since 1913 they have decreased from 200,000 to 50,000. Fewer than one per cent of their children survive.

Unsettled conditions and oppression have interfered with education, and have of course interrupted the preparation of men for Holy Orders. The leaders of the people recognize the need. The office of Patriarch, which is hereditary, is now held by a lad of seventeen, who is being educated in Canterbury, where he was placed through the good offices of Dr. Emhardt.

An elementary school has been opened. A few printing presses are already at work to replace the books destroyed by the Turks. There is great need, however, for outside aid and leadership, and to this need and to the definite request made to Dr. Emhardt in Mosul in 1924, the American Church has been able to respond with the two men named.

Both are exceptionally well equipped. The Rev. Fr. Panfil, born in Poland, educated in Jerusalem, has, for the last eight years, been priest in charge of two Polish missions in Philadelphia, where the Bishop and others have the highest regard for him. He worked for some years as missionary to Arabs in Jerusalem. He is a born teacher, and speaks Polish, Russian, Latin, Italian, French, Arabic, and English.

Mr. Applegate, a layman from St. Andrew's Parish, Newark, N. J., a native of New Jersey, did important work in Syria for Near East Relief, after serving in the United States Army during the war. He speaks Turkish, Armenian, and French. He remained in Turkey from 1920 until 1923, when he was wounded, and his companion killed by Arab bandits who mistook them for French officers. Recovering, he returned for another Near East Relief Service in critical situations where the welfare of thousands of Christians depended a great deal on the American representatives.

The funds for beginning this work have been secured largely through the interest aroused by Mr. George Lamsa, working under a special committee. He is an Assyrian, a graduate of the Virginia Theological School, and a candidate for Holy Orders in the Diocese of Rhode Island.

This new mission is under the supervision of the Foreign-Born Americans Division. The men are appointed by the Department of Missions, approved by the National Council. They are licensed by Bishop McCormick as Bishop in Charge of American Churches in Europe, and have supplementary license from the Archbishop of Canterbury. The work continues the Archbishop of Canterbury's Mission, which was discontinued by the war.

For the past twenty years American Churchmen have been cooperating through the Archbishop's Assyrian Mission, and have supported the Rev. Mr. Neesan, working among Assyrians in this country. During the past few years a voluntary committee has been able to render material assistance to the Assyrian people through a primary school and by the creation of a native press for republication of their Church service books. This voluntary committee, and not the National Council, is responsible for the funds for the new Assyrian Mission.

The Call to the Priesthood, III.

By the Rev. Paul B. Bull, C.R.

I. PERSONAL WITNESS.

A. WHAT DRAWS MEN TO THE PRIESTHOOD?

WITH regard to the problem in America I felt that my own opinion on a few months of limited observation was of no value. So I asked my class at the General Theological Seminary to help me by writing down their own motives for responding to God's call to the priesthood, and also their judgment as to the best way of bringing God's call home to boys in the future. They were a group of fifty students, all college graduates, and some of high intellectual capacity. If they at all represent the average standard of spiritual aspiration and intellectual equipment of candidates for holy orders in America the prospects for the future are bright. My sincere affection for them may somewhat deflect my judgment: but I certainly consider them to be of high quality, alert in mind, kind hearted, industrious, enthusiastic, and with that pure intention for God's glory and the salvation of souls which God expects and welcomes in those who are to coöperate with Him in the redemption of the world. Apart from the peril of excessive sentimentality and a liability to be too much swayed by catchwords and intellectual labels, they manifested a simple and passionate love for our Lord, and an enthusiastic belief in the fundamentals of the Gospel which promises well for the future.

The defects of the method of questionnaire are manifold. So I have not attempted to classify their answers in any formal way, but merely to present them in a summary in which, of course, there are many cross divisions, for many motives combine in any decision.

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It is very encouraging to note that the most marked channel by which the call has come home to these boys is through association with and admiration for their priests. It must be noted that the request for this record was made to the class without any warning, which had the advantage that there was no opportunity for consultation with one another; but the disadvantage that the first thought might have to be corrected on deeper reflection. I append some quotations.

"Admiration for and influence of a priest." "Lives of Fathers Dolling and Stanton." "I became increasingly sure that Christ was the great need of the world and the only source of real happiness. Love of people, interest in them, and desire to help them." "A friend who was to have been a minister was killed in the War. There's one gone from the cause: someone ought to take his place." "When I was about fifteen years of age I had an ideal of a contemplative monk." "A life long desire beginning at the age of six." "Associating with a group of priests." "From the age of eight I have been conscious that God wanted me to be a priest." "When converted to the Catholic Faith. Admiration for a priest." "I was born with that desire." (N. B. Note the ages; 1, 6, 8, 14, and 15 are all mentioned.) "Work in the ministry is with realities which do not die." "The beauty of the services of the Church; the beauty of the characters of several priests I knew. When I learned what the priesthood really was I could not stay out." "I reacted from the materialism of our life and desired to do my bit to right the balance which the amazing progress of science and invention had destroyed. I believed I could best serve my fellow-man by entering the ministry and trying to recall them from the worthless life of things to the abiding

values." After years of hostility to God, "Now I could not care for any other life, as all life outside the priesthood is approaching futility and boredom, depending on how far the profession is removed from God. The romance and struggle, the adventure of it thrills me, and I can scarcely wait for my ordination. I don't know what I should do were I not studying for Christ's priesthood. It makes me shudder to think of being anything else."

This, then, is a summary of the personal witness of some fifty students in the last year of their training as to the things which moved them to answer to God's call. No doubt their ideas have been cleansed and clarified by the years spent at the Seminary; where Dean Fosbroke and a strong staff of able professors have taught the students high ideals of zeal and enthusiasm in the Master's service.

C. SUGGESTED REMEDIES.

The week after my class had written down their motives, as far as they could discern them, I asked them to suggest remedies for the scarcity of response to God's call. I summarize these papers as nearly as possible in the words the men themselves used, and then I will supplement their suggestions with some of my own. I express no opinion as to the wisdom or validity of their judgments or proposals. I merely record them as the best judgment of earnest young men and classify them for future reference.

i. The official neglect of the duty to make God's call heard.

Four say: "I have never heard a sermon on the subject of vocation to the priesthood." "Many Bishops are or seem to be completely indifferent on this subject and take no effectual means."

ii. Spiritual status.

"The true character of the priesthood should be taught." "Raise the tone and dignity of this office." "Teach a lofty ideal of the priesthood." "Teach the earthly priesthood as a living counterpart of our Lord's priesthood, with less talk about 'leadership' 'idealism' 'service of humanity' and 'executive ability,' etc." "High ideals and joyful bearing. The joy of living for God alone, more entirely than it is possible to do in other professions." "Challenge to undertake a difficult task: sacrifice—romance—as in a polar expedition."

iii. Intellectual status.

Demand a higher standard of education for the priesthood. More liberty should be allowed for modern interpretation. Modern questions should be more boldly faced. Useless subjects should be eliminated from the canonical examinations. Priests should be better trained and more interested in the great social and economic subjects.

iv. Economic status.

Contradictory opinions were given on this subject, each of which has a large element of truth in it. "Raise the tone and dignity of the office. Undoubtedly the fact that the clergy are willing to work for insufficient salaries, although perhaps a virtue *per se* has a bad psychological effect on the laity." "A living wage should be the maximum." "A priest should have as high a salary as a brick-layer."

v. Human sympathy.

"The sight of an English bishop in shorts going for a row with a crew ought to attract men"!!! Priests should be more human. Their work should be presented as a man's job: not effeminate.

vi. Remedies.

Seeds of vocation should be sown in the young. Religion should be restored to the schools. But the friendly relationship of the priest with his boys in individual care is the best way. A well equipped and specially trained priest should work among college students in each university. Influential laymen should speak to boys on this subject. Free training for the priesthood should be provided. The Church should be reorganized on a thoroughly efficient basis, and be divided into provinces, and have archbishops. Regional and provincial conferences of boys and young men should be organized to consider the matter: and the greatness of the call to the priesthood should be brought before boys in every summer camp.

This is I hope a fair summary of the opinions expressed. I leave the judgment of their truth or validity to those who know the Episcopal Church more thoroughly than I do. I con-

clude by suggesting a possible plan of campaign for meeting the difficulty, which even if some of its proposals are unsuitable to American conditions may at least stimulate critics to suggest some alternative.

II. THE FUNDAMENTAL PRINCIPLES.

BEFORE any useful suggestions can be made for the solution of this problem, men must come to some definite conclusion as to what is the nature of the office to which God is calling us, and whether that call is merely subjective. Any suggestion I can offer is governed by my own conviction on these two points, which I have expressed in a pamphlet for distribution to boys called *God's Call to the Priesthood*. (Little Books on Religion, No. 15: Published by S.P.C.K., price 2d.)

A. THE FUNDAMENTAL PRIESTHOOD.

I believe that it was our Lord's intention to expand the Jewish Church into the Catholic Church, to fulfil and not to destroy. This necessitated three great changes: (i) The national conception of the Church must expand into the super-national; (ii) the tribal or caste conception of the priesthood must expand into the universal priesthood of the whole body; (iii) sacraments must pass from empty forms to living means of grace, chalices filled full of life.

From these three points we shall see that the priest must be as free as the conscience to proclaim God's will without fear or favor. He represents a kingdom which is above every earthly state and legislature, or military command: financiers, politicians, and legislators constantly need to be reminded that they have no jurisdiction in matters of religion. At the same time the priest needs to be reminded that his priesthood is a functional one; that the Church as the Body of Christ is the Body of our Great High Priest; that every baptized and confirmed member of the Church is a priest; and that therefore the ordained priest is a function of the sacerdotal body, as our tongue or our hand speaks and acts for the whole body.

The caste priest depends on superstition and self-assertion, on supposed miraculous powers for the maintenance of his influence and prestige. The functional priest depends upon pre-eminence in spiritual power, enough education to fit him for social leadership (that is to say sufficient sound learning to ensure that his judgments and utterances will carry weight with the fellowship of which he is the leader), and a sympathy which will enable him so to enter into the hearts and minds of his flock as to become their real representative at the altar and in his public utterances.

These functions of prophet, priest, and king, or leader, which were separated in Israel were united in Christ and must be reproduced in the Christian priest; just as the priest must also be the victim who offers himself as a sacrifice for his flock and for all the world.

The foregoing considerations will suggest the first essential in bringing God's call home to boys and encouraging them to consecrate their whole life to the priesthood.

B. THE DIGNITY OF THIS OFFICE MUST BE EXALTED.

Dignity is worthiness. This can not be manifested by self-assertion, by claiming an exalted place in Christ's Kingdom, to sit on His right hand and on His left. The office can only be exalted in the esteem of the people by a life so spiritual, so unworldly, so Christlike, so stern in self-discipline and self-sacrifice that every priest may dare to say with St. Paul "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me."

The priesthood of self-assertion, which is content to magnify its claims to authority on account of its official status, will carry little weight in our critical age, and will only impose itself on the weak-minded or weak-willed.

But the priesthood of self-sacrifice, which is dominated by a spiritual purpose and daily lives out in life those truths and the Gospel which it proclaims with its lips, will ultimately win the respect of those who see and know the life. I say "ultimately," because at first men desire a priest who will come down to their level and not endeavor to raise them to his, a loud-voiced, brazen orator who believes in "boosting" the Gospel, and will make no demands for self-denial: but will be content to lower the Gospel claims until the Cross of Christ is of no effect, and Christianity has become a soporific instead of a stimulant, and religion is merely an

added luxury to a self-indulgent life, an adornment of respectability rather than a stimulant to holiness. Thus the Cross of Christ is washed and cleansed of the blood and tears, and set with jewels and put to shame; and the fires of Pentecost are tamed to illuminate a worldly life rather than to redeem it from worldliness.

C. SCHOOLS FOR CLERGY.

Would it not be possible to exalt the spiritual glory of the priesthood by more careful instruction on the meaning and method and practice of prayer, and meditation, and intercession; by retreats and quiet days for the clergy; by weeks of instruction, schools of the spiritual life? A high standard in spiritual aspiration is thus maintained in the General Theological Seminary at New York. But when these boys go out to isolated parishes, and often have to face their problems in loneliness with no one to encourage them, these schools for requalification would revive their fervor. Every three years every petty officer in the British Navy returns to his depot for a longer or a shorter course of instruction to requalify in gunnery and torpedo work: because inventions and improvements in method make his former qualification out of date. So each parish should pay the expenses of their priest to return to his seminary for a fortnight, or a month: when, under the guidance of spiritual leaders, his knowledge may be brought up to date, and the fervour of his first love renewed. Such schools afford great opportunities of conversion for those priests who entered on their life's work without fully realizing its responsibilities.

D. A HIGH STANDARD OF EDUCATION.

A badly equipped man, who is always forced to face a task for which he has not been sufficiently prepared, will not find joy in his work. It is a giant's robe which discomforts, entangles, and trips him up at every turn. Are not these the marks of a really well educated man?

- i. Intellectual humility: a full realization of his ignorance.
- ii. A zeal for the truth and a refusal, nay, a horror of every falsehood and pretence.
- iii. A hunger and thirst for knowledge and wisdom which will make him an eager student to the end of his life.
- iv. A thoroughness which will impel him to conquer whatever aspect of reality he studies as far as his strength permits.

Few things do more harm to the intellectual status of the priesthood than the loud cocksureness of the half-informed. Few things exalt the priesthood more than the modest utterance of a conviction which vibrates with sincerity, and which has been won by the patient wearing of the crown of thorns in strenuous study.

Is it not desirable in this age that every candidate for holy orders should master one branch of science? For though the scientist is to the mystic as the piano-tuner is to the musician, yet the methods of scientific study, accuracy in observation, patience in study—the opportunity of experiment, and reserve in statement—are all useful as mental discipline in dealing with matters of great importance. And the priest in America has to teach boys and girls who from their infancy have been trained to superstitious reverence for science, and are much better educated than corresponding classes in England. As far as I could judge the American is more mentally alert than the Englishman, and more open-minded: but how far his Athenian love for the new which makes him greedily absorb every modern superstition, and his love for intellectual labels may hinder him in the approach to reality I cannot say. It is certain that those professions which patiently win by hard intellectual work a reputation for sound learning will attract the better class of boys more than those who lower their requirements in order to increase their numbers.

E. ECONOMIC STATUS.

It is always a most difficult point of judgment to decide whether a priest can best help souls by being like them in their manner of life, or by being unlike them. The answer to this question varies, I think, from time to time, and from place to place. One age needs the challenge of opposition—a John the Baptist. Another age the human sympathy and adaptability of St. Paul who became all things to all men

and knew how to be abased and how to abound. One age needs the startling protest against the worship of wealth of St. Francis of Assisi; another age needs the elasticity and adaptability of the polished Jesuit. Every age and every land needs Christ in whom both these ideals of detachment and attachment, of austerity and human sympathy, are enshrined, so as almost to justify in this respect the appalling description of Him by Professor Stanley Hall as "the polymorphic category of the ideal" !!! Apparently our Lord lived at what we might describe as the standard of life of a skilled artisan in England: that is to say with a sufficiency for the needs of health and work without either disabling poverty or superfluous wealth. The economic problem in our Communion is obviously complicated by the marriage of the clergy, and the need of provision for wife and children. The general problem of the support of the clergy is too large a subject to be discussed fully here. I can only offer my own present judgment in a series of statements based on experience in England; and leave Americans to judge how far these propositions are true for America.

- i. That so long as the laity desire their priests to marry, they are bound to make adequate provision for a home, and wife and children.
- ii. That the married priests need to be supplemented by a celibate priesthood: not as necessarily manifesting a higher ideal: but as securing that evangelical freedom which enables a man to devote himself without distraction to the affairs of the Kingdom of God, to go anywhere and do anything in God's service, without those complications of a divided allegiance which the marriage of a priest inevitably involves. A Communion which ignores or fails to consecrate the state of virginity in men and women is a crippled Communion. In spite of the bitter attacks made on the celibate life we cannot ignore the witness of men like Foerster, in his great book *Marriage and the Sex Problem*, to the supreme value of the celibate life. Nor can we ignore without peril the example of our Lord Himself, of St. Paul and St. John, of St. Augustine and St. Thomas Aquinas, and a long line of the saints of God.
- iii. That full endowments in the Church of England have not worked well. The rich endowments of highly placed officials have proved to be in many cases the endowments of inefficiency. The best work of the Church, which has most exalted the status of the priesthood, has not proceeded from the overpaid officials of our Cathedral chapters, but from the slum workers of our great cities such as Fathers Dolling and Stanton, who lived an economically precarious life in harmony with the insecurity of their flocks.
- iv. That full endowment has not secured with us that spiritual independence which is desirable if the Church is to be in a position of prophetic independence, and able to rebuke the tyranny of wealth when it needs rebuke. We do not habitually look to the deans and canons of our Cathedrals for those trumpet notes of prophetic protests which will warn our people of the perils which threaten the nation's life, the perils of Mammon worship and luxury, and the unrighteousness and injustice of the present distribution of the rewards of labor. Now, as in the days of old, the well-paid ecclesiastical officials are more concerned with the defence of vested interests than with the revolutionary enthusiasm of the reformer. They would not crucify the man who stirs up the people. But they would exclude him from their pulpits, and wish that he "had more tact," and "was not so indiscreet," and freeze him into oblivion.
- v. Is not the solution of this problem to be found in half endowment, i.e., that one half of a priest's salary shall be provided from endowments and a central diocesan fund, while the other half is provided by local contributions? This would secure him to some extent against the financial pressure of local interests if at any time he is obliged by conscience to take a line of teaching which imperils the local contributions: while at the same time it checks rash utterances by the prospect of a reduced standard of living. It is not

good for a priest who should represent both God and the Christian Fellowship to be either entirely dependent upon, or absolutely independent of, the Fellowship whom he must instruct, inspire, and lead.

The economic status of the priesthood cannot be ignored: as many young men who feel called to marry hesitate to commit themselves to a life which does not offer some measure of security that they will be able to give wife and children a reasonable opportunity of freedom from disabling poverty, and an opportunity of culture.

On the background of these fundamental principles I venture to suggest a possible scheme, with the full consciousness that my ignorance of American conditions may make it inapplicable to the needs of the American Church; but in the hope that by stimulating and concentrating criticism on definite points some better scheme may be evolved. I shall not be surprised if I am told that these steps have already been taken.

III. A SUGGESTED SCHEME

THE SUPPLY of suitable candidates for the priesthood must be made the first duty of all members of the Church.

A. PRAYER.

- i. Would it not be advisable for the House of Bishops to put forth three suitable prayers to be used (a) by boys who feel the first movements of God's call in their hearts, (b) in all devotions in the Church schools, and Church societies in the colleges and universities, (c) by groups of the faithful who have taken the matter to heart and gather in prayer-meetings at home or in church?
- ii. That the days between Ascension Day and Whitsunday be observed as a novena, when united prayer would be offered in every church?
- iii. That mothers be asked to make a daily prayer that their sons may hear God's call to the priesthood, and have the courage to respond? (Of course I am fully aware that some mothers would pray the exact contrary.)
- iv. Might not bishops ask their priests to make vocation to the priesthood the intention at the Eucharist on every Thursday, as the day on which the Holy Eucharist was instituted?

B. SERMONS ON VOCATION.

Would it not be advisable:

- i. That sermons should be preached at least twice a year, say on the third Sunday in Advent and in the octave of Whitsuntide on
 - (a) God's call to the priesthood.

External through the needs of the Church, and the needs of humanity.
 - (b) The response to God's call.

How a boy can decide whether he is called.
 - (c) On the life and work of a priest.

Emphasizing the hardship as well as the joy of the life.
 - (d) On the need of parish priests, missionaries, and the Religious Life.
- ii. That a well-equipped specialist should visit all Church schools and colleges and boys' camps and clubs. Such a priest would need (a) a varied experience of the ministry (b) an adequate apologetic, (c) genuine human sympathy, and (d) a real spiritual experience.
- iii. That addresses should be given to all gatherings of mothers carefully explaining the need and the joy of privately dedicating their boys to this life in their prayers which will guide their influence.
- iv. That adequate funds should be raised to provide free training for the priesthood, and administered so as not to pauperize the boys, but to supplement their own efforts.
- v. That in every diocese a private guild of aspirants should be formed. It is important not to advertise it, which would bring undue publicity and temptation to an aspirant. But if a roll were kept by the bishop and a chaplain of the guild and the parish priest, the boys could be surrounded with a halo of intercession, and

their reading guided by the loan of suitable books, and by an annual gathering, a retreat for prayer and instruction, at some central point such as the bishop's house.

- vi. That every effort to employ boys from the earliest ages in choir and sanctuary should be made: and that boys should be admitted to these offices of chorister and acolyte by a solemn service, which would leave on them a life-long impression.
- vii. That a manual should be widely circulated among boys explaining the glorious life of a priest, its hardships and trials, its joy and romance and adventure.

I conclude by assuring my readers that I would not have presumed to write on this subject for a Church so alive and well organized as that in America had not this task been laid on me by those whose wish I am bound to respect. I have also been impelled to do my best to make some contribution to the solution of this subject by my sincere and fervent love for Americans and America, and my genuine belief in their great future in God's service.

EXTRACTS FROM THE REPORT OF THE COMMISSION ON THE OFFICE OF DEACONESS

YOUR Commission, which was continued by vote of the last General Convention, submits its report as follows:

The Commission was organized by the election of Bishop Rhinelander as chairman and Deaconess Carter as secretary. The former subcommittees were continued. On the Canon, with the Bishop of Western Massachusetts as chairman; on a Service of Admission, with the Bishop Coadjutor (now Bishop) of California as chairman; on Pensions, with the Bishop of Harrisburg as chairman; on Publicity, with Bishop Rhinelander as chairman. The Commission has had three meetings, two in New York on November 6, 1923, and May 6, 1924, and one in Philadelphia on January 1st and 2d in this present year. This last meeting was held in the Church Training and Deaconess' House, Philadelphia, where the members of Commission lived together for a day and a half and were able in this way to go carefully and thoroughly into the whole subject and to reach conclusions which, it is hoped, will commend themselves to the judgment of this Convention and of the Church at large. . . .

One conviction has dominated the deliberation of your Commission, and has put a note of urgency in its findings and recommendations; namely that, at the present time, there is offered to the women of the Church through the ministry of deaconesses a unique opportunity for varied and far-reaching service, and that the Church will greatly suffer if this opportunity is not adequately met.

There is no question that a body of women, properly qualified, adequately trained, and duly commissioned, would materially increase the effective working force of the Church at a time when that force is greatly taxed. Such a body of women would bring much needed reinforcement at many vital points to the pastoral and evangelistic labors of the clergy. Especially in educational fields, among the increasing numbers of students in schools, colleges, and universities, our deaconesses have proved their ability and usefulness. Again, in rural districts, some beginnings and experiments have been made and tried by deaconesses, the notable success of which is a real challenge to the devotion and patriotism of the women of the Church. These are but illustrations. Many others could be given.

It should be noted incidentally that such varied ministries by deaconesses would not rival or overlap the ministry of women in our Religious Orders. The type and kind of service given to the Church by deaconesses on the one hand and by Sisters on the other, are markedly if not essentially distinct and the distinction would necessarily persist.

First, then, your Commission would urge on the Convention the pressing need which the Church has for deaconesses and for many more of them, if the Church's service is to match the Church's opportunity. But secondly, and on the other hand, your Commission is equally convinced that if this work is to be accomplished by our deaconesses, and if necessary additions to their number are to be secured, something must be done, and that without delay, to give our deaconesses a new

standing and a fuller recognition by the Church. Our report is chiefly concerned with this latter aspect of the question. Our recommendations are made primarily with this end in view.

In these present recommendations your Commission, in some important details, has modified its recommendations to the last General Convention. Nevertheless, it still holds firmly to the principles which underlay its earlier report. These principles may be summarized as follows:

First, that the ministry of deaconesses must be taken by the whole Church very seriously, and as a matter which vitally concerns its welfare and efficiency, so that a full measure of sympathy, interest, and support may be forthcoming.

Second, that in order to secure for our deaconesses the respect and esteem which are so justly due them, and in order to draw into the order the right type of candidates, our deaconesses must be given a more definite and authoritative commission in the name of the Church; a more uniform and complete training for their work; and a more adequate support both during active service and after retirement or disability.

Third, that the true goal to be aimed at is not at all to approximate the office and work of a deaconess to that of a deacon, which latter, as is well known, has ceased to have significance save as a short probationary period before admission to the priesthood. On the contrary, our aim should be to give to the office of deaconess a distinctive place of its own in the official ministry of the Church such as it had in ancient days.

The Church should use women in its ministry, not to duplicate or emulate the work of men, but in such manner as will bring to the service of the Church those feminine qualities and gifts which are, and ought to be, woman's unique contribution, and without which the ministry of the Gospel of our Lord cannot be completely realized. If this, its true aim, were to be fulfilled, the Order of Deaconesses would provide, for the women of the Church, a means for the full and free expression of their characteristic spiritual gifts in orderly and carefully regulated ways.

Your Commission has sought to embody these principles in the resolutions herewith proposed for your adoption: *First*, a new canon which is to take the place of the present canon No. 24; *secondly*, a service of admission to be set forth as contemplated in the present canon, by the authority of this Convention for the use of the whole Church. [This canon and the form of services are subjoined to the report.]

Your Commission believes that all its conclusions are restrained and conservative. Your Commission therefore makes its present recommendations with great confidence that the Convention will acknowledge their reasonableness and necessity. On the other hand, the Commission believes that these recommendations, if approved by the Convention, will bring greatly needed and well deserved recognition and encouragement to these faithful and devoted servants of the Church, whom the Commission desires in every possible way to strengthen and support. . . .

THE BELL IN THE TOWER

In silhouette against the sky
The gray stone belfry rises high
Above the village. There you chime
At evensong and matin time—
"I to the church the living call,
And to the grave will summon all."

You were not dumb, when grim war fled
From the land and the men who bled
In France for liberty, returned.
You rang until your iron tongue burned.
"I to the church the living call,
And to the grave will summon all."

Spring colors field and garden plot,
The beauty of this peaceful spot
Touches the heart and makes it glad,
And then, bronze bell, your tune sounds sad.
"I to the church the living call,
And to the grave will summon all." MARIE ALDRICH.

Missionary Treasure in the Prayer Book

By Meredith Harding

AN insufficient quantity of missionary material in the Prayer Book gives concern to many. Of specific and labeled missionary prayer there is certainly little, but is not the possibility too much ignored of using the Prayer Book in a missionary way, of making definite application of the material, tested and tried and true as it is, to the world-wide mission of the Church?

To one who becomes "interested in missions" and turns to the Prayer Book with the missionary idea in mind, the whole book is instinct with missionary prayer, to such an extent that anything less than a missionary application of it seems unnatural and incomplete.

How to get the missionary idea into a given head in the first place, and whether there might not well be more specific prayers with that object in view, is another question, and very urgent. The only aim here is to call attention to the world-wide horizons of the Prayer Book, and to the fact that it does not really "make sense" if one's thoughts, in using it, are confined always within parish boundaries.

The Prayer Book is not a Primer of Missions. It takes perfectly for granted those primary mission ideas, that Christ is the Way to God for all men of all ages, and that a Christian is no Christian at all who does not pray and give and work, according to his ability, to bring others to life in our Lord.

Much help toward a missionary use of the Prayer Book has come from the Rev. E. L. Strong's most useful little book, which, unfortunately, has been allowed to go out of print, *Christ's Method of Prayer*, and from the Rev. David Jenks' *Study of Intercession*. The former suggests how to apply the intercessions of the Lord's Prayer to various special definite objects. The latter book, among many helpful suggestions, says that one who prays should always identify himself in some real sense with the group or object in mind.

For example, one may have been thinking of the Church in China, or in the Near East, now sore let and hindered, and pray that His Name may be hallowed, His Kingdom come, His will be done, on earth, especially in and through those Churches, as in Heaven. And it becomes more real as one feels identified with the people of those Churches, as one certainly can in some mysterious way. Or the object in mind may be the great evil and sorrow due to ignorance, slavery, polygamy, and degradation of many African tribes. How much the Lord's Prayer means: "Thy Kingdom come . . . deliver us from evil . . . Thine is the power . . ."

Or one may be thinking of certain children, of world-wide Church unity, of a group of sick people, of our missionaries in Alaska or Brazil. To pray the Lord's Prayer for each of these in turn is to find a wonderful aid in expressing one's hope for them.

What is supremely true of the Lord's Prayer is true only in less degree of the Prayer Book. Its spacious prayers are too often unreasonably narrowed to a merely personal or local application; though this cannot be done without disregard for their clear meaning.

In many fields of interest much may be learned by what is taken for granted. To name only a few, the Book of Esther does not mention God, the questions of the Catechism do not mention the Church, St. John and St. Paul do not go out of their way to repeat the story of the Nativity. Nor does the Prayer Book mention "missions."

But observe how many times reference is made either to all the people of the earth, or to the whole Church, by the word "all," or by other expressions which cannot mean anything less: "unto whom all hearts are open"; "one Catholic and Apostolic Church"; "the whole state of Christ's Church militant"; "to give thanks for all men"; "the universal Church"; "all who confess Thy Name"; "to all Thy people give Thy heavenly grace"; "all who are in adversity"; "all thy servants departed"; "judge of all men"; "all ye that

travail"; "all that believe in Him"; "to save sinners"; "if any man sin"; "the sins of the whole world"; "all Thy whole Church"; "all faithful people." So much from the Holy Communion service alone, while the "we" and "us" and "our" of many phrases cannot mean *only* the two or three gathered together.

In the same service the Prayer Book says "all Christian rulers." This presumably includes the presidents of Haiti, Cuba, Mexico, Liberia, and Brazil, not to mention the Empress of Abyssinia. The Prayer Book says "all Bishops and other ministers." Do we, in preparing for that service, think of the great numbers of them in Anglican dioceses, at home and overseas, or those of the Eastern Orthodox, the Roman, and the Protestant Communions, or even of all those in our own diocese?

And notice the use of the word "all" in the third part of the Litany.

If there is a limited outlook anywhere surely it is not in the Prayer Book.

Many of the collects lend themselves beautifully to occasional use for various missionary subjects. With their quiet simplicity and comprehensiveness they are "much the most answering things" that we know. For example, for newly won Christians, the Third Sunday after Easter, the first for Easter Day, Eighteenth Trinity, St. Philip and St. James, St. Paul, St. James, St. Stephen (more appropriate overseas than we realize).

For teachers and students in mission schools and colleges, Seventh Trinity, Second Advent.

For native workers, catechists, Bible women, Seventeenth Trinity, St. John Baptist.

For national Churches, the Second for Good Friday, St. John the Evangelist, Twenty-third Trinity, St. Simon and St. Jude, Trinity Sunday.

For missionaries (why not learn to include the thought of our missionaries in all our use of the Prayer Book?), Fourth Trinity, First Epiphany, Fourth Epiphany, St. Barnabas, Quinquagesima, St. Peter ("all" Bishops and Pastors), St. Michael.

For medical work, doctors, nurses, patients, Third Epiphany, Sixth Epiphany, Second Lent.

For religious education workers, "Enlighten our minds." (Office of Institution), Fifth Easter.

For social workers and their task, at home and overseas, Sunday before Easter, the First for Good Friday, Ninth Trinity.

Other uses of special appropriateness will suggest themselves: for the League of Nations, Fifth Trinity, of course; for rich Churchmen (and ourselves) who withhold support from the Church's Mission, St. Matthew; for college students, Second Trinity.

DAILY BIBLE STUDIES

(Continued from page 374)

turn up. Israel had a way of thinking that it was essential to God. Who, if Israel was destroyed, would worship Jehovah? Who then would be jealous of His honor and do Him service? It is well that adversity should sometimes humble us. God can take care of Himself.

"The truth will prevail

When none cares whether it prevail or not."

The essence of religion is not what we do for God, but what God does for us. Religion, or at least, the Christian religion, is a matter of divine salvation. God's purposes will be fulfilled if not because of us, then despite us. Adversity may, like Israel's captivity, do us a service. It may knock enough self-conceit out of us to enable God to offer His salvation to us, and give us modesty and sense enough to accept it.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

I HAVE BEEN much interested in the suggestions made by some of your correspondents for correcting the title page of the Prayer Book. To put the name of the Church where it belongs, thus, "The Book of Common Prayer, etc., etc., and other Rites and Ceremonies of the Catholic and Apostolic Church," is excellent.

The word Protestant, of course, is indefensible. There were English theologians, generations ago, who used Protestant in the sense of non-Roman. But we are now living in America in the Twentieth Century, and not in England in the Seventeenth. In America at the present time Protestant means not-Catholic, and Catholic means not-Protestant. At present, when the Church requires, as she does, her clergy to promise to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church, and then requires them to say the Apostles' Creed and say, "I believe in the Holy Catholic Church," somebody is being made a fool of. The two things cannot be done. If you are a Protestant you cannot believe in the Catholic Church, and if you are a Catholic you cannot believe in the Protestant Church. Of course, if, like the Roman Church, we wish to speak in a dead language, all may be well; but if we are sufficiently Modernist to wish to speak the language of our land and day, then either Catholic or Protestant has got to go.

But I submit that Episcopal is also objectionable. There is no reason for it. We have Bishops, let us therefore call ourselves the Episcopal Church. But we also have Baptism, let us therefore call ourselves the Baptist Church. We likewise have presbyters, let us therefore call ourselves the Presbyterian Church. We also have congregations, let us therefore call ourselves the Congregational Church. And we also have the Holy Gospels, we are therefore unquestionably the Evangelical Church. Of them all is not the last the best?

Episcopal is objectionable because it at once ranks us as a sect, or denomination, or call it what you like. Men see around them Baptists, and Methodists, and Congregationalists, and Presbyterians, and Episcopalians, and all the rest. And every one knows—about the only thing every one does know—that sects started in the Sixteenth Century. We are 'Piscopals, men say, we are a sect, therefore . . . (you can draw your own conclusion). Personally, I never say that I am an Episcopalian, nor do I say that I belong to the Episcopal Church; I think the connotation is very objectionable.

And again Episcopal is not distinctive. Two churches stand on opposite corners. The one loudly proclaims that it is Methodist Episcopal; the other as proudly proclaims that it is Protestant Episcopal. Both are (or say they are) Episcopal; they differ only in Protestant and Methodist. And the difference between Protestant and Methodist is too abstruse for the ordinary man to see. The Methodists want the word; let them have it.

Pending action by the General Convention, which is notoriously slowly to move, there are two ways, it seems, in which the clergy can spread the reform. One is by the sign boards of their churches, and the other is by their letter heads and return address on their envelopes. We used, a generation ago, usually to see a sign board like this:

ST. PETER'S CHURCH
Services:

Now I think the custom has been insidiously spreading, and we far too often see a sign board like this:

ST. PETER'S EPISCOPAL CHURCH
Services:

Now let us start the reform on right lines, and let us put on our sign boards this:

ST. PETER'S
CATHOLIC CHURCH
Services:

The same applies to letterheads, right through.

In this same way we shall get action. What moves General Convention is a thing done. Yards of talking on the floor of the Convention accomplish nothing, but, when a thing is

already done, then General Convention will follow along. For years the effort to get the *Agnus Dei* into the Prayer Book was a failure; but the clergy and people kept on singing it, and, by the time the whole Church was using it, the General Convention saw the light. So let us get the name of the Church into public notice, and General Convention will come along.

I do not believe it is always realized what can be accomplished by insisting on a thing and sticking to it. The Poles have a great movement away from the Roman Church. The Polish priest told the writer that of the Poles in this town about three fourths are in his congregations, and only about one fourth are in the care of the Roman brother. The Poles call themselves the Polish National Catholic Church. Now the daily paper in this town is under Roman influence, and attempts the writer has made to correct Roman misstatements published in the paper are always failures; the corrections are never published. But, when the Polish priest went abroad, the Roman paper must perforce say that Father-So-and-so, rector of the Polish National Catholic Church, has been abroad. They had to use the name; there was nothing else by which to call the Church.

The union of the various Catholic Communions of this country against the schismatic see of Rome is, it seems to the writer, by all odds the most important thing before us. What Pan-Protestantism may be or do, we cannot know. But the union of the non-schismatic Catholic Communions of this country is practical politics: I believe it can be done, and it is the next great step before us. When we present a united front against Rome, our position will be far different.

But, before all that, we have to purge ourselves of the foolishness of trying to be both Catholic and Protestant, and of preferring Episcopal to Apostolic.

Duluth, Minn.

EDWIN D. WEED.

A RECOGNITION OF YOUTH

To the Editor of *The Living Church*:

DR. GEORGE A. COE has the following paragraph in his stimulating little book, *What Ails Our Youth*:

"Let us, then, no longer exclude youth from the councils of the Church, either local or general. This means far more than 'giving them a hearing.' Let us take the risk of giving real power and authority to the portion of society within which the divine quality of creativeness most readily and spontaneously leaps to its tasks. Young people's societies and departments steered by a headquarters staff of men and women no longer young—presented with a purpose and a constitution, and told just what to do week by week—can keep a portion of the young 'in line' so that some further manipulation by adults is possible, but they furnish no adequate nurture for the creativity that is so sorely needed. We must provide scope within religion and the Church for young people's powers of criticism, their readiness to experiment, their capacity for reversing themselves, their belief that the unprecedented is possible and that it can be better than any precedent. And we must not segregate them. This is a species of social stratification that injures both the upper and the lower stratum. Participation in the finalities in every phase of organized religion, participation in cooperation with the mature—nothing short of this is adequate."

In the light of the above paragraph, I wonder what the young people of our Church would think of the following amendment to the constitution of the Church concerning the delegates to the General Convention:

"Article 1. Section 4. The Church in each diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by not more than four Presbyters, canonically resident in the diocese, and not more than four Laymen, communicants of this Church, having domicile in the diocese—at least one of the Presbyters and one of the Laymen to be under forty years of age at the time of election. . . ."

The italicized words above constitute the proposed amendment.

OLIVER J. HART,

Macon, Ga.

A FUNERAL CANTICLE

To the Editor of The Living Church:

IF ANYTHING of Prayer Book Revision is to go over to 1928, opening an opportunity for "new matter," I would urge an enrichment for the Burial Office.

The splendid passage in the third chapter of the Book of Wisdom, the finest paean of immortality in all Scripture, is really poetry, and therefore eligible as a Canticle alternative to the Psalms in the Burial Service.

The following text of that passage, pointed for chanting, comprises Wisdom 2:23-3:9; following the A. V. text, save for the substitution of the word *chastened* in 3:5 for the word *chastised*, for better rhythm and smoother sense. And 3:2 and 3 are combined in one verse, v. 4, of the following. This is a single thought; and this division gives exactly ten verses, susceptible of use with a double chant. Further, in this text each second verse contrasts with or complements the preceding, in true strophe and antistrophe order, corresponding with the contrasting halves of most double chants. The singing of this text, say to No. 27 of the Church Chant Book, will make this point clear.

CANTICLE FOR THE BURIAL OFFICE

1. For God created man to be immortal: and made him to be an image | of his | own e | ternity;
2. Nevertheless through envy of the devil came death | into the | world: and they that do hold of | his, = | side do | find it.
3. But the souls of the righteous are in the | hand of | God: and there shall | no. = | torment | touch them;
4. In the sight of the unwise they | seemed to | die: and their departure is taken for misery, * and their going from us to be utter destruction; | but they | are in | peace.
5. For though they be punished in the | sight of | men: yet is their hope | full of | immor | tality;
6. And having been a little chastened, * they shall be | greatly . re | warded: for God proved them, and found them | worthy | for him | self.
7. As gold in the furnace | hath he | tried them: and received them | as a | burnt. = | offering;
8. And in the time of their visitation | they shall | shine: and run to and fro like | sparks a | mong the | stubble.
9. They shall judge the nations, * and have dominion | over . the | people: and their | Lord shall | reign for | ever.
10. They that put their trust in him shall understand the truth; * and such as be faithful in love shall a | bide with | him: for grace and mercy is to his saints, * and he hath | care for | his e | lect.

Glory be to the Father, etc.

Watsonville, Calif., June 27.

BAYARD H. JONES.

PRAYER BOOK CHANGES

To the Editor of The Living Church:

AMONG THE CHANGES to be made in the Prayer Book I hope that these two will be included: First, in the Litany a substitute for the petition to be delivered from sudden death. "A passing into the unseen world," which is brief, or even abrupt, is not to be dreaded, nor to be deprecated by a Christian. By many the petition is felt to be incongruous and misleading.

Second, the omission of the explanatory words added to the title "The Presentation of Christ in the Temple." When these words, "Commonly called The Purification of Saint Mary the Virgin," were introduced into the new Prayer Book, they were helpful to the people, perhaps needed; now they are worse than useless. They tend to obscure, and to divert attention from the purpose of this feast, which is to commemorate, and to emphasize, an incident in our Lord's life. The appointed collect plainly indicates the purpose and meaning of this feast. The Eastern Church so understood and observed it. The added words divert from this, and direct attention to a Hebrew rite, which, with the idea of birth which it expressed, is outgrown and obsolete.

Why should not this feast day be transferred to take its proper place in the calendar, following the Feast of the Circumcision?

J. DEWOLF PERRY.

Philadelphia, Pa.

TOHOKU SYNOD'S ACTION

To the Editor of The Living Church:

WE ARE VERY proud to see some account of our Tohoku Diocesan Synod in the great LIVING CHURCH of May 16th. But your correspondent was somewhat unjust to the Rev. J. C. McKim by not to say:

"Election of another one was wanted to the General Synod (by some one in America, we are told) to suggest new bishop. Therefore we nominated the Rev. J. C. McKim for our preference. Another one was defeated by thirteen votes of clergy (ten Japanese, three foreign) against four votes of clergy (three Japanese, one foreign)."

No doubt this is too rude to be published by you, but we wish to inform.

J. T. SAKURI,

Akita, Japan, June 17.

B. T. MURATA.

THE BAPTISMAL OFFICE

To the Editor of The Living Church:

MAY I CALL the attention of the deputies to the forthcoming General Convention to a matter I think should be brought, for the sake of accuracy, to the attention of the Committee on the Revision and Enrichment of the Prayer Book? The ritual of submersion is seldom used in the Church in the administration of Baptism. Hence, there should be a change in the wording used in the prayer for the consecration of the water. The word "therein" ("Grant that this . . . now to be baptized therein") should be "therewith." The present word can be retained for the rare occasion when there is a resort to submersion, but should follow *therewith* as an alternative and be bracketed.

This change brings the containing clause into conformity with scriptural language as found in the A. V. and some of the Revised Versions. "I indeed baptize you with water." Certainly it describes what the majority of our ministers do, while the present word makes them state something they have no intention of doing.

HANSON A. STOWELL.

Pine Bluff, Ark.

THE PRESIDING BISHOPRIC

To the Editor of The Living Church:

YOUR EDITORIAL on the Presiding Bishopric [June 20th] is a helpful discussion, though one-sided. Administrative efficiency and financial support are only one part, and, we trust, the lesser part of the problem. A young man must forego many opportunities of advantage when he chooses the priesthood as his life mission.

Bishops are chosen from these priests and are supposed still to be most interested in the spiritual mission of their office. Probably most of them have chapels, though so few have Cathedrals, to exemplify their office.

The high sounding title of Presiding Bishop, accompanied by a proper honorarium for life, is a poor substitute for the spiritualities of a bishop's office. Is the American Church going to evolve a corporation head as its presiding bishop?

Sunbury, Pa.

B. TALBOT ROGERS.

ON EUCHARISTIC WORSHIP

To the Editor of The Living Church:

M^{R. HERTEL'S} LETTER this week dealing with the remarks of certain bishops regarding the reserved sacrament tempts me to give another quotation, inasmuch as opponents of the veneration of the reserved Host usually mention the Eastern Orthodox practice in support of their contentions. The correspondent of the London *Church Times*, accompanying the recent Anglo-Catholic pilgrimage to the Holy Land, is telling of the visit of certain priests of the pilgrimage to St. George's Church, Constantinople. They are taken by Metropolitan Germanos behind the ikonostasis, and "the Metropolitan, after much bowing and crossing, removed his headgear, and opening the pyx, showed us the consecrated Bread wrapped up in linen. . . . Close by was a lamp burning brightly. We asked the Metropolitan why that lamp was burning. He replied, to remind us of the abiding presence of Christ, and our duty to worship Him present in the great Sacrament."

June 19.

A. E. JOHNSTONE.

AUTOMOBILE LEGISLATION

To the Editor of The Living Church:

OF PREACHMENTS concerning loyalty to the Eighteenth Amendment we have had many, to good effect.

What about our profession of Christ's religion and the disregard of the sacredness of our lives and that of others in the non-observance of letter and spirit of automobile legislation?

Where is the conscience of the Churchman, who, after attending "Golf Mass" on Sunday morning, "steps on her" to see how quickly he can convey himself and family to pleasant outdoor recreation spots. Where is the consistency of the parson, who, after beseeching the good Lord to hear us for those who travel by land, drives his lowly Lizzie or his lordly Lincoln chainless or with worn brake-bands, and makes his boast that she or it can pass anything on the road? In view of the frightful toll of human lives exacted after this manner, as the tourist season, with its allurements and temptations is upon us, I trust that this word of exhortation will arouse the conscience of some Churchmen who see this, as well as that of some parsons, that they may realize the religious significance of safety-first legislation and the moral obliquity of their disregard.

HUGO P. S. SELINGER.

June 19.

LITERARY

OF INTEREST TO CHURCHMEN

THE FOUR GOSPELS: A STUDY OF ORIGINS. Treating of the Manuscript Tradition, Sources, Authorship, and Dates. By Canon B. H. Streeter. New York: The Macmillan Company. \$3.50.

Dr. Streeter, in this single volume, has put the whole world of scholarship into his debt, and has deepened the obligation already owed to him on the score of his previous works. English scholarship, as distinguished from that of the Continent, has its own particular genius. If one were to attempt to compare the two in a few words, he might say that the learning of England has attempted to deal with large fields, to see the whole horizon at once, and to orientate the various details in the whole picture. Continental scholarship has frequently been at its best in concentrating on details, with the grave defect of a dangerous pre-occupation with a part to the exclusion of the whole. In this one volume of Canon Streeter's the reader may become familiar with the chief results of modern scholarship, including a most appreciative use of that of the Continent, for the author has gathered up results drawn from innumerable books. It is not, on the other hand, a compilation. Its richness is not that of a professional collector's treasures, but the ripe maturity and wealth of a well stored mind.

Canon Streeter has here given us the only authoritative book in English on the whole subject. The four parts deal in turn with the Manuscript Tradition, the Synoptic Problem, the Fourth Gospel, and Synoptic Origins. He has in mind both the educated layman and the theological student. In his studies he has incorporated not only the accepted results of other scholars' work, but presents as well an attractive exposition of his own conclusions. While it is doubtless true that it is chiefly here that his readers may be inclined to part company with him (particularly in his theory as to the sources of the synoptic Gospels), the author's own theory really deserves an ampler consideration than he himself gives it. It is no small feat so sympathetically to have outlined positions and points of view with which he does not agree, and this extraordinary ability objectively to set down interpretations which are not his own constitutes to no small degree the unique value of the book as a whole. Each chapter is preceded by a brief syllabus of its contents, the more necessary as the work traverses such a great extent of territory. Dr. Streeter's book is at once authoritative and indispensable.

WHAT OF THE BIBLE? By A. R. W. London: Skeffington & Son, Ltd. 60 cents.

The author of this little pamphlet addresses himself "to two classes of persons—to those who believe the Bible to be absolutely infallible, in every detail the flawless Word of God; and, on the other hand, to those who regard it as entirely of earthly origin—a purely human fabrication, devoid of ethical or spiritual value, and containing no Divine element"; and he attempts to show "that both these views are without foundation in fact" (Preface). We agree with the author's thesis, though not with his method. And we wonder if there are any persons who really believe that the Bible is "devoid of ethical or spiritual value." We cannot believe that they are many in number.

The author has, of course, no difficulty in demolishing the doctrine of verbal inspiration and infallibility, although he shows but a superficial acquaintance with his subject. When he comes to setting forth the positive value of the Bible, he is nebulous and unsatisfying. And his suggestion (on page 46) that, "in time to come, it may well be that men will come to lean less upon the *historic* Christ," is one that Christians of nearly all schools of thought will repudiate. We do not think this pamphlet is very helpful.

G. M. W.

THE BIOLOGICAL UNITY OF THE CHURCH: A Study in the Living Organic Unity of the Body of Christ. By the Rev. L. B. Ridgely, S.T.D., of the Central Theological School, Nanking, China. New York: Edwin S. Gorham. \$1.

A well meant and sympathetic effort to translate Catholic terms to the Protestant mind, and *vice versa*. The result, while it makes for friendly discussion, does not clearly bring to the surface the divergence of determinative convictions which

must be faced and overcome before Catholic and Protestant bodies can be brought into union—a union that will not be based upon vital compromise and therefore have in it seeds of strongly felt discordance, sure to make the union precarious and short-lived. The widespread assumption that the call to unity means that the unity to which we are called can be reached without considerable previous education and important changes of conviction in Faith and Order is illusory, and delays the consummation. It is a *sine qua non* that those laboring for reunion should realize the deep seatedness of vital divergences between Catholic and Protestant, and should face the need of their perfectly frank, although kindly, discussion. It is also necessary to face the fact that officially, historically, and as regards the convictions of its most influential section, this Church is on the Catholic side of the gap.

F. J. H.

AMERICANISM AND CATHOLICISM. By Frederick Joseph Kinsman. New York: Longmans, Green & Co. 1924. \$2.25 net.

Dr. Kinsman has a facile pen and continues to write for the benefit of those whom he left behind when he submitted to the Papal See. And while the major part of this book is a plea for better understanding of the attitude of (Roman) Catholicism towards the political ideals of Americans, he manages to include two chapters that look in our direction—designed to show that true Catholicism is to be found only in the Roman obedience.

There is nothing new in his line of argument, and the book does not call for extended notice. In justice, it must be said that he treats Americanism with insight and sympathy, and makes a strong plea for a more favorable interpretation of the Roman attitude towards it. He quotes with some partiality from Leo XIII, and claims that the teaching of the Roman Church does not vary in its conception of its duties to the state. Such a claim is inconsistent with the pronouncements of the past, e.g., of Gregory VII, of Innocent III, and of Boniface VIII. That the Roman Church for several centuries did formally claim, and strove to enforce the claim, to be supreme by divine right over states is as certain as any history well can be. The reviewer does not mean that the Roman Church *now* and *in this country* is likely to reassert such claims. On the contrary, he agrees in the main with Dr. Kinsman's thesis, that Americans have no just reason to suspect the real loyalty to our government of the Roman hierarchy in this land.

F. J. H.

THE BREACH WITH ROME: A DEFENSE OF THE CONTINUITY OF THE CHURCH OF ENGLAND DURING THE REFORMATION. By the Rev. Wm. H. Nes, B.D., with an introduction by the Rt. Rev. J. H. Darlington, D.D., Bishop of Harrisburg. Milwaukee: Morehouse Publishing Company. 75 cts.

The author of this small volume has prepared it having in mind three purposes. It is a simple and scholarly *apologia* for our separation from Rome, prepared in the interests of the laymen; a manual for the purposes of "a continual propaganda of refutation"; the proof of the fact (often ignored) that the Roman controversy has shifted from the reign of Henry the Eighth to that of Elizabeth. Bishop Darlington has drawn out these three "reasons" for recommending the book, to which the reviewer can heartily subscribe. The author shows himself conversant with recent literature on the subject and has made both a clear and attractive exposition of the claims of the Anglican position as against Roman attack.

CLIMBING MANWARD. By Frank H. Cheley. New York: The Macmillan Co. \$1.75.

This is a splendid book for boys and leaders of young men. It is dedicated "To every boy in America who has a desire to travel the broad highways to success and usefulness." In bright, chatty fashion it shows some of the steps by which every boy can develop an attractive personality. Some of the topics discussed are: What Becomes of Your Thoughts When You Let Go of Them? Who Owns You? Are You Worth Your Salt? The Victory Habit, and others quite as interesting. It is an excellent book to read aloud by the campfire, or to place in the hands of thoughtful boys.

Church Kalendar



JULY

"I HAVE been drawn many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day."—*Abraham Lincoln.*

19. Sixth Sunday after Trinity.
25. St. James Apostle.
26. Seventh Sunday after Trinity.
30. Tuesday.

CALENDAR OF COMING EVENTS

July 20. Evergreen Summer Conference for Church Workers
July 28. Young People's Department, Sewanee Training School.

APPOINTMENTS ACCEPTED

ABBOTT, Rev. BRINLEY, of St. Andrew's Church, Athens, Ohio; to be rector of Grace Church, Cleveland, Ohio, August 1st.

DENMAN, Rev. A. G., of Taft, Calif.; to be curate at St. Clement's Church, El Paso, Texas.

HART, Rev. EARL RAY, of the Church of the Atonement, Carnegie, Pa.; to be rector of St. Alban's Church, Toledo, Ohio, September 1st.

HARVEY, Rev. ERNEST L.; to St. John's Church, Elmira Heights, and St. Matthew's Church, Horseheads, N. Y., with residence at Elmira Heights.

NEWBOLD, Deaconess ELIZABETH G.; to be Deaconess for the parish of Christ Church, Rye, N. Y., the Rev. R. T. Henshaw, rector, with address, after October 1st, at Christ Church parish house, Rye, N. Y.

ROSS, Rev. MERTON W., of Traverse City, Mich.; to be rector of Trinity Church, Niles, Mich.

SACKETT, Rev. MILTON B., chaplain of the Boys' Industrial School, Lancaster, Ohio; to be in charge of St. Andrew's Church, Columbus, Ohio.

STOWE, Rev. WALTER H., rector of St. Luke's Church, Wilmar, Minn.; to be rector of St. Mark's Church, Denver, Colo., August 1st.

SUMMER ACTIVITIES

BRENT, Rt. Rev. CHARLES H., D.D., Bishop of Western New York; to be out of reach of all but important official mail until about September 12th.

BAILEY, Rev. CHARLES R., rector of St. Ann's Church, Revere, Mass.; to officiate during July and August at Trinity and St. Paul's Churches, Hoboken, N. J., with address at 707 Washington St.

GUENTHER, Rev. J. JARDEN, of the Church of the Saviour, Philadelphia, Pa.; at Friendship Hill Farm, Paoli, Pa.

HARRIS, Rev. ROBERT V. K., rector of St. James' Church, Winsted, Conn.; to be at The Delphine, Gloucester, Mass., for the month of August.

LEGGE, Rev. KENNETH MACKENZIE; to be *locum tenens* at the Church of the Angels, South Pasadena, Calif., until September, with address at 998 North Sixty-fourth Ave.

PHILLIPS, Rev. ALBERT T., of Christ Church, Rouse's Point, N. Y.; to be in charge of the Chapel of St. John by the Lake, Upper Chautauay Lake, N. Y., during July.

SURCLIFFE, Rev. SAMUEL, rector of St. Mark's Church, New Britain, Conn.; to officiate at St. James' Church, Winsted, Conn., during August.

NEW ADDRESS

HUSTON, Rt. Rev. S. A., D.D., Bishop of Olympia, at 618 Burke Bldg., Seattle, Wash.

BARBOUR, Rev. HENRY M., of Baldwin, Long Island, N. Y.; to be at 1015 South Dakota Ave., Tampa, Fla.

WEIDA, Rev. GEORGE F., Ph.D., of Danville, Ky.; to be at Gambler, Ohio, until further notice.

DEGREES CONFERRED

HOBART COLLEGE—Doctor of Sacred Theology upon the Rt. Rev. WALTER H. OVERS, Ph.D., Bishop of Liberia; and Doctor of Letters upon the Rev. GUY EMERY SHIPLEY, Editor of *The Churchman*.

ORDINATION

DEACONS

DULUTH—At the meeting of the Indian Convocation of the Diocese of Duluth in St. Peter's Church, Cass Lake, the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, ordained to the diaconate, July 5, 1925, the Ojibway Indian catechists, GEORGE ELLIS, JOSEPH SMITH, a son of the Rev. Fred Smith, and FRANK WAUKAZE. The candidates were presented by the Rev. Edward C. Kah-O-Sed, and the sermon was preached by the Bishop.

The newly ordained deacons will take work in the Indian field of the Diocese of Duluth.

SOUTHERN OHIO—On Tuesday, July 6, 1925, in St. James' Church, Piqua, A. P. ROE was ordained to the diaconate by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the Diocese. The candidate was presented by the rector of the parish, the Rev. H. S. Ablewhite, and the Very Rev. F. C. Grant, D.D., Dean of Bexley Hall, preached the sermon. The Rev. Mr. Roe has been placed in charge of St. James' Church, North Broadway, Columbus, Ohio, during the summer months.

PRIEST

SOUTH CAROLINA—The Rev. RODERICK H. JACKSON, minister in charge of Christ Church, Charleston, S. C., was ordained to the priesthood by the Rt. Rev. Wm. A. Guerry, D.D., Bishop of the Diocese, on Tuesday, June 16, 1925, in Christ Church. The sermon was preached by the Rev. O. T. Porcher, of Bennettsville. There was a large congregation which entirely filled the church. All of the Charleston clergy were present and joined in the laying on of hands.

Mr. Jackson now becomes the rector of the parish, and has also accepted the Bishop's appointment as city missionary.

DIED

WHITE—Died, suddenly, on Monday, July 6, 1925, at Belgrade Lakes, Maine, in his seventy-first year, the Rev. EDWIN AUGUSTINE WHITE, D.D., D.C.L., beloved husband of Elizabeth Fielding White, rector of Christ Church, Bloomfield and Glen Ridge, N. J., from 1892 to 1920. Rector emeritus from 1920 to 1925. Member of General Convention since 1901.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

MEMORIALS

John Henry Ilsley

JOHN HENRY ILSLEY, priest. Born February 3, 1864. Died July 12, 1912. Christ's faithful soldier and servant unto his life's end.

POSITIONS OFFERED

CLERICAL

WANTED—PRIEST, SINGLE, CATHOLIC, College graduate, to teach in Boys' School and assist in parish. B-377, care LIVING CHURCH, Milwaukee, Wis.

WANTED—ASSISTANT PRIEST IN MID-west, Catholic parish. To work chiefly with young people. Fair salary. Address S. O. S.-441, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A PRIEST DESIRES CHANGE OF PARISH, New England or the Middle Atlantic States preferred. Rectory and living salary. Address WILLING TO WORK-440, LIVING CHURCH, Milwaukee, Wis.

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PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

BY CLERGYMAN'S DAUGHTER, POSITION as companion to elderly lady—secretarial, household accounts, reading, etc. Reference permitted to Bishop Hall, Burlington, Vermont. Address K-428, care of LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

WANTED—SECOND-HAND COPY OF *The Bible and the Spade*, by Bragg. H. S. FRANCHOT, 946 Cherry St., Grand Rapids, Mich.

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BARGAIN AT \$2,600. ODELL ORGAN, three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 feet. For further particulars inquire of CLEMENT CAMPBELL, 115 East 74th St., New York City. Telephone, Butterfield 2590.

BROTHERHOOD OF ST. ANDREW CONVENTION

For all men of the Church—

For all older boys of the Church—

will be held at the Carnegie Institute of Technology, Pittsburgh, Pa., September 2d to 6th, inclusive, 1925.

Bishops Mann, Wise, Ferris, Kinsolving, and Penick, Canon Shafford, Rev. J. A. Schaad, and a number of prominent laymen, are included in the list of speakers.

Conferences on Evangelism in the Church, Group Evangelism, Work with Boys, Men in the Parish, etc. A separate Convention for Older Boys, running concurrently with the Convention of Seniors.

Rooms, \$1.00 and \$1.50 per night per person. Meals, \$3.00 for entire period of Convention. Write for Program and full information.

BROTHERHOOD NATIONAL OFFICE,
202 S. 19th St., Philadelphia, Pa.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREATS

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Conducted by the Rev. C. F. Sweet; beginning on Monday evening, September 21st, closing on Friday morning, September 25th. No charge. Address GUEST MASTER, Holy Cross, Ulster Co., West Park, New York.

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SOUTHLAND, 111 SOUTH BOSTON AVE., Atlantic City, N. J. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

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Lunenburg, Vt.

THE HEIGHTS HOUSE, LUNENBURG, VT., in the vicinity of the White Mountains; Freedom from Hay Fever; a refined homelike hotel with reasonable rates. Booklet—A. J. NEWMAN, Prop.

New York City

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Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autos.

About 30 miles from Camp Houghtelling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address G. A. C-391, care of THE LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORTS

ST. ANDREW'S REST, WOODCLIFF PARK, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

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Cathedral of St. John the Divine, Amsterdam Ave. and 111th Street

Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. H. PERCY SILVER, S.T.D., Rector

Sundays: 8 and 11 A.M.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereophones, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through the Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

The John Hopkins Press, Baltimore, Maryland.

Opium as an International Problem: The Geneva Conference. By W. W. W. Houghbry.

The Macmillan Co. New York, N. Y.

The Geneva Protocol. By David Hunter Miller.

George H. Doran Co. New York, N. Y.

Imperialism and Nationalism. By Keeton Page. Price \$1.00.

The Meaning and Value of Mysticism. By E. Herman. Price \$3.00.

Christopher Publishing House, Boston, 20 Massachusetts.

Have Faith in Calvin Coolidge. By Thomas T. Johnston. Price \$1.00 net.

The Wonderful Voyage of Little Pierre. By Julia R. Foley, A.B. Price \$1.00 net.

Locating The Iron Trail. By Edward Gillette. Price \$2.00 net.

"It is certainly a great work your Church does with the Indians," writes the pastor of the Congregational Church at Genoa, Neb., who is also director of religious work in the government Indian School there. "With my own eyes I have seen the far reaching benefit to the pupils, in class room work, character, and the Y. M. C. A." He adds that the Church's missionary, the Rev. George Freeborn, had a fine class of about fifteen from the school confirmed earlier in the year.

SOUTH CAROLINA COLORED COUNCIL

CHARLESTON, S. C.—The sixteenth annual Council of Colored Churchmen of the Diocese of South Carolina met, from June 29th to July 1st, at the new Faith Memorial Chapel, Waverly Mills, on Waccamaw Neck, the Rev. R. E. Bunn, rector. This chapel was founded for colored people immediately after the Civil War by the Rev. LeGrange Felder Guerry, the father of the present Bishop, the Rt. Rev. Wm. A. Guerry, D.D., which fact was feelingly alluded to by the Bishop in his opening sermon. The Bishop presided over the Executive Committee and the early sessions of the Council. The work was well represented, there being present all of the clergy and a good number of lay delegates from the several parishes and missions, and fairly large representation to the Diocesan Woman's Auxiliary.

The Rt. Rev. H. B. Delany, D.D., Suffragan Bishop of North Carolina, was present and made a report of his work done in the Diocese. His report showed fifty-five confirmations. He presided over the final sessions of the Council.

The report of Archdeacon Baskerville was read on the afternoon of the first day. His report showed the establishment of six new missions, the building of two churches, the purchasing and enlarging of one, the erection of a parish building in Charleston, the acquiring of three rectories, repairing of all Church property and school buildings, and the doubling of the communicant list since 1914.

On Wednesday morning the Woman's Auxiliary began its session at nine o'clock with corporate communion, which was followed immediately by a business meeting. The Ven. J. B. Elliott, Archdeacon of Colored Work of Upper South Carolina, was the preacher for the Woman's Auxiliary on the opening night of the Council. The public meeting was attended by all members of the Council, who listened to a good program excellently rendered. The Auxiliary had on exhibit many articles of clothing made by the members of the different branches, as a part of their box work.

THE GAMBIER SUMMER CONFERENCE

GAMBIER, OHIO—The Gambier Summer Conference for Church Workers closed its fifth session on July 3d. About three hundred and fifty persons were enrolled as students in the various divisions of the conference. The Chaplain of the Conference was the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of Southern Ohio; the Conference Preacher was the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of the Diocese of Ohio. Among the lecturers were such distinguished scholars and speakers as the Very Rev. Dean Washburn, of the Cambridge Theological School; the Very Rev. F. C. Grant, Dean of Bexley Hall; the Rev. Karl Morgan Block, of St. John's Church, Roanoke, Va.; the Rev. Frederic C. Fleming, of the Church of the Ascension, Chicago, Ill.; the Rt. Rev. Sidney C. Partridge, D.D., Bishop of West Missouri. During the Conference the Rev. Morton C. Stone, the teacher of Educational Dramatics, presented a silent shadow pageant on the Christian Seasons. On the last day of the Conference, the Joint Executive Committee elected as the officers for the following year: the Rev. Maurice Clarke, Executive Chairman, the Rev. John R. Stalker, Dean of Faculty, and the Rev. Harold F. Hohly, Executive Secretary.

English House of Laity Speaks Concerning Prayer Book Revision

Orthodox Clerical Visitors—Bible Study in Ireland—A Canterbury Pilgrimage

The Living Church News Bureau
London, June 26, 1925

THE SESSION OF THE HOUSE OF LAITY was concluded last Friday in which its consideration of the Revised Prayer Book (Permissive Use) Measure was completed.

In a discussion on the subject of the observance of Corpus Christi Day, Lord Hugh Cecil moved that:

"This House does not desire that the Thursday after Trinity Sunday (known as Corpus Christi Day) should be appointed to be observed for the commemoration of the Holy Sacrament of the Body and Blood of Christ."

He said that the House of Clergy had proposed that the day should be observed by the authority of the Church as one of its festivals, and as misunderstanding had arisen, he thought that they should reassure public opinion by passing this motion.

Mr. Hill then made an appeal to the House to pass by the proposal. He did not imagine that tens of thousands of loyal Church people were going to refrain from thanking God for the inestimable gift of the Blessed Sacrament on a particular day because of such a resolution of the House. He said that observation of this day had taken place for over fifty years in two or three thousand churches in England.

The motion was carried, however, by eighty votes to forty.

A resolution was also passed in which disapproval of any modification of the Prayer Book measure which would authorize the printing of a new and alternative Prayer Book was expressed. The House adhered to the plan of printing the permissible variations with the text of the existing book, as notes or interpolations. The worshipper should have at least the services for Morning and Evening Prayer, the Litany, and the Holy Communion, with the permissible variations relevant to those services in a single volume.

The important business of the session was concluded by the two resolutions below, both of which passed without any opposition:

"That in respect to deviations from the Prayer Book of small importance, and recommended by slight considerations, it is desirable to have due regard to the preservation unimpaired of the beauty and dignity of the diction of the Prayer Book and to the danger of vexing those habitual worshippers, who from familiarity value the words to which they are accustomed.

"That this House desires to put on record that, in assenting to the Prayer Book Measure, and to the extensive variations of liturgical language and use which it permits, this House has been mainly prompted by the wish to restore order and regularity in public worship in the Church of England; and this House most earnestly hopes that the rules of the Church in this respect of public worship, as by this Measure enlarged and relaxed, will in future be strictly and exactly observed, and that the whole power of episcopal authority and influence, supported by general public opinion, as well of the

clergy as of the laity, will rigorously repress any unlawful liturgical practice, whether such practice be of greater or less importance, and whether it be excused on grounds of principle or of convenience, and will strictly enforce the law of public worship as by this Measure amended."

ORTHODOX CLERICAL VISITORS

A number of bishops and theologians of the Eastern Orthodox Church have arrived in London for the commemoration on June 29th, at Westminster Abbey, of the sixteenth centenary of the Council of Nicea. The visitors have been making a tour this week of the southern and western cathedrals of England, from Rochester and Canterbury to Truro, and it is hoped that they will pay a visit to Wales in July. They have also promised to attend the garden party of the Anglo-Catholic Congress on July 7th.

Among the visitors is the distinguished Metropolitan Anthony of Kiev, who is the president of the Acting Council of Bishops for the Russian Church outside Russia. He was defeated by a very narrow margin in the Patriarchal election in Russia in 1917, by the late Patriarch Tikhon, and has undergone many hardships and dangers since that time at the hands of the Bolsheviks.

Another visitor of note is the Patriarch Damianos, of Jerusalem, who will be remembered for his very cordial welcome to the two Anglo-Catholic pilgrimages to the Holy Land.

BIBLE STUDY IN IRELAND

A political crisis is developing in Northern Ireland upon the question of Bible instruction in Protestant schools. An amending act was passed by the Northern Ireland Parliament before the recent general election. This removed certain prohibitory clauses in the original Education Act, and was accepted by the Protestant Churches and the Orange-men as opening the way to the Ministry of Education to meet the wishes of the Churches and to enable religious instruction to be continued in primary schools upon the same conditions as formerly existed. The Ministry of Education, over which Lord Londonderry presides, has, however, declined to give the guarantee for Bible instruction asked by the Churches. At a recent meeting of the General Assembly of the Irish Presbyterian Church the following resolution was unanimously adopted:

"The Assembly expresses its regret that the Ministry of Education, relying upon a legal interpretation of Section V of the Government of Ireland Act, 1920, which is not in accordance with the views of two eminent and leading lawyers who advised the United Committee of the Protestant Churches and the County Grand Royal Orange Lodge of Belfast, and which was not allowed to operate when the Ministry of Education thought proper to apply public moneys to the teaching of the particular religious beliefs of another communion, has deliberately declined to take advantage of the Amending Act of 1925 and to sanction the incorporation in deeds of transfer of school conditions providing for Bible teaching as heretofore given under the rules of the National Board. The Assembly expresses the hope that the Ministry of Education may see its way to reconsider this matter, and to give effect to the representations that have been made to the government on behalf of the Protestant Churches and the

County Grand Lodge of Belfast. The Assembly expresses the hope that members of borough and county councils will refrain from assisting the Ministry of Education to secularize the system of education in Ulster in building larger schools at the expense of the rate payers until some guarantee is given that the Bible shall be taught by responsible teachers of the schools."

Lord Londonderry has issued a statement on the controversy. Speaking on behalf of the Government, he says:

"We are in fullest sympathy with their desire and their determination to secure the continuance of religious instruction in transferred schools. But we wish to make it clear beyond any possibility of misapprehension that if, as appears to be the case, the method proposed for securing this object in such schools involves any compulsion—direct or indirect—of the teachers, it can receive no support from the Government. To this view the Government must adhere, even if it could be established that no actual legal bar exists to the application of such compulsion."

Lord Londonderry points out that no particular denominational character can be attached to schools provided out of public funds. After reciting the regulations for religious instruction he declared:

"The Government is strongly of the opinion that the position of the Bible and of religious instruction generally is more secure than ever it was in any school under the old system."

A CANTERBURY PILGRIMAGE

A pilgrimage, organized by the Anglo-Catholic Congress Committee, was made last Saturday to the shrine of St. Thomas at Canterbury. The pilgrims, on arrival, went in procession through the streets of the city to the Cathedral, and were met at the west door by the Dean and Chapter, together with the Cathedral choir.

The Dean, Dr. Bell, in an address of welcome, expressed his great pleasure in seeing so many people with a manifest desire to revive the old pilgrimage spirit. He added that he wished to greet all pilgrims, from the British Isles or from overseas, who sought to worship God in that place, or to praise Him in the lives of His Saints, Augustine, Alphege, Dunstan, Anselm, Thomas, and many more who served Him there.

The *Te Deum* was then sung, after which the pilgrims proceeded round to those parts of the building especially associated with the memory of St. Thomas, where appropriate prayers were offered by the Dean. The pilgrimage was concluded at the place where the magnificent shrine of St. Thomas formerly stood, and a wreath of red roses was laid by one of the pilgrims.

During the afternoon parties were conducted to various parts of the city, and notably to St. Martin's Church, the oldest Christian place of worship in Britain.

LITURGICAL REVISION

The Bishop of Southwell, speaking at his Diocesan Conference at Nottingham this week on the subject of Prayer Book revision, upheld the right of Church people to make such changes as were legitimately called for and warranted by Holy Scripture.

"The Prayer Book," he said, "is not the Word of God. Our conscience has been aroused to a sense of the paramount position of the Communion Service. It is foolish to suppose that the Liturgy cannot be improved on and that the advocates of change are disloyal to the Church."

Speaking later on the subject of Reservation, he admitted the necessity,

as the number of sick persons demanding the Sacrament had made it essential. He would require, however, that the reservation must be in two kinds, that unauthorized services should not be held, and that the place should be sanctioned.

ANOTHER FREE CATHEDRAL

As I intimated some time back, Rochester Cathedral is now added to the growing list of "free" cathedrals.

The Dean announces that it has been decided to open all parts of the Cathedral, with the exception of the crypt and treasury, without charge to the general public. A guarantee fund of £500 a year will be formed for an experimental period of two years, to guard against possible financial loss.

The Dean and Chapter share the feeling that has been growing throughout England that fees for visitors should be abolished, and that all who wish should be free to see what they will, and pray as they please.

Dean Storrs has pointed out that they are bound to guard against the possibility of a loss, which would make it difficult to meet responsibilities. It is hoped that the guarantee fund may be almost, if not entirely, secured by the voluntary offerings which will be asked for from visitors, and for which boxes will be placed in the Cathedral. The Bishop has expressed his approval of the scheme and has promised £20 towards the fund, which will be headed by personal guarantees of the Dean and Chapter amounting to £80.

Thus the movement inaugurated at Chester is spreading. I understand that the Dean of York has promised, if a guarantee fund of £2,000 a year is raised, that the grand old Minster of York will be freed from fees; and the same is promised at Winchester if a guarantee fund of £1,200 can be raised. At the same time, it may be well to point out that it is not merely in the remission of fees that Chester leads the way, but in making the Cathedral the devotional home of the people, and not a mere museum.

GEORGE PARSONS.

LOS ANGELES BISHOPS' GUILD

LOS ANGELES, CALIF.—To celebrate their tenth anniversary, the Bishops' Guild of the Diocese of Los Angeles entertained at a tea, at the Diocesan Summer School on July 4th, several hundred persons, including the Summer School faculty, and the student body, as well as those attending the conferences of the Young People's Fellowship, of the Girls' Friendly Society, of the Woman's Auxiliary, and of the Daughters of the King.

The Bishops' Guild is an organization of Church women under the patronage of the Bishops of the Diocese of Los Angeles. They own their buildings, in which they maintain a salvage station and an industrial room. They operate their own trucks. The profits accrued are given to the Bishops for their philanthropies. The Guild is undertaking to supply the salary for a case-worker for the Los Angeles Juvenile Court, in coöperation with Dr. Miram Van Waters, who is the referee of the court.

The officers of the Guild are Mrs. David Ransom Covell, of Culver City, president; Miss Ann Rowland, of Sawtelle, secretary; Miss Nellie Weston, of Los Angeles, treasurer; Mrs. W. Allen, of Los Angeles, corresponding secretary; and Mrs. W. Crosby, of Beverly Hills, chairman of the hospitality committee.

Far West Canadian Synod Makes Quick Subscription to Mission Fund

Installed Dean of Quebec—Fellowship Club Entertains Synod—Resignation of Canon Earp

The Living Church News Bureau
Toronto, July 10, 1925

THE REV. JOCELYN PERKINS, minor canon and sacrist of Westminster Abbey, was the preacher at the Synod Service of the Diocese of Kootenay. He is also the secretary of the British Columbia and Yukon Church Aid Society. The preacher's theme was the comprehensiveness of the Church of England, and his appeal was for a holding fast of her great traditions, while, at the same time, making use of her opportunities of reaching out and touching other bodies of Christians.

One of the features of the first day of the Synod was the discussion on the bishopric endowment fund and the quick response of the Synod to the appeal of the Rev. Mr. Perkins. Speaking for the British Columbia and Yukon Church Aid Society, he felt the time had arrived when the Diocese could help itself, and, for its encouragement, he announced that for every \$1,000 up to \$5,000 contributed to the bishopric fund by the Diocese, his society would match it with another \$1,000. Within fifteen minutes the amount was oversubscribed.

Principal W. H. Vance, of the Anglican Theological College, Vancouver, announced that the amount subscribed throughout the province for the proposed buildings at Point Grey, was \$53,500, and with other contributions from the Pan-Anglican Fund and the British Columbia and Yukon Church Aid Society, the total had now reached the sum of \$88,000. He stated that the board had decided to call for tenders as soon as \$100,000 was in sight.

INSTALLED DEAN OF QUEBEC

The Rev. Canon L. R. Sherman, formerly rector of the Church of Holy Trinity, Toronto, has been duly installed as Dean of Quebec in succession to the late Rev. Richmond Shreve, who passed away in November last. The Lord Bishop of Quebec officiated at the installation, assisted by the Chancellor of the Diocese, Robert Campbell, Esq. The sermon was preached by the Ven. F. G. Scott, Archdeacon of Quebec.

FELLOWSHIP CLUB ENTERTAINS SYNOD

Four hundred delegates of the Synod of the Diocese of Ottawa and other Church People were the guests of the Anglican Fellowship Club at a supper at the St. George's Church Hall, Metcalfe Street, during the session. The speaker at the supper was the Hon. H. H. Stevens, member of Parliament for Vancouver, who was accorded a great reception, and who made another of the patriotic speeches for which he is far-famed. Brigadier-General Charles F. Winter, president of the Anglican Fellowship in Ottawa, was in the chair, and introduced the distinguished speaker. The Hon. Mr. Stevens took Citizenship as his subject. He declared the tenets of the ideals of true citizenship were mainly four: courage and discipline, respect for the constituted authority, self-control in public life, and a benevolent spirit towards one's neighbors.

RESIGNATION OF CANON EARP

The announcement that, on account of ill-health, he was compelled to resign as Canon Residentiary and Precentor was made by the Rev. Canon E. C. Earp to a large congregation at St. John's Cathedral, Saskatoon, on Sunday, June 28th.

Canon Earp has been suffering from an affection of the throat for some time past, contracted during war service in 1917, and he is required to live in a milder climate. The canon will continue in charge of the work of St. John's until the end of September when he will spend the winter in Bermuda. While there, he will assist in the parish of St. George's in the capital of the island.

MISCELLANEOUS NEWS ITEMS

Archdeacon Newnham was presented with an address and a purse of gold on his retirement after many years of faithful service in the parish of St. Stephen's.

St. John's (Stone) Church, St. John, N. B., will, on September 11th next, observe the one hundredth anniversary of its dedication.

The members of the congregation of St. George's Church, Owen Sound, Ont., attended a social evening at the parish hall in honor of the rector, the Rev. Dr. J. D. MacKenzie-Naughton, who left the following Monday for a two months' visit in Scotland. He was presented with a purse by the congregation.

GENERAL CONVENTION YOUNG PEOPLE

NEW ORLEANS, LA.—The young people of the Church in Louisiana and in neighboring states have felt that, during the time of the General Convention, when there are many people visiting New Orleans who are members of the Young People's Movement, they would like to meet these visitors from other parts of the country. So they are planning that all members of the Young People's Movement shall get together for a friendly gathering on Saturday, October 17th, in the evening. The Southern Yacht Club has graciously given permission to have its beautiful and spacious club house used by the young people on that evening.

The entertainment will take the form of a banquet. The program will consist of characteristic young people's mass singing, addresses from outstanding leaders in the movement, and one great inspirational address.

The young people desire to send a personal invitation to all their co-workers who may be coming to New Orleans, but, as many of these are unknown, they ask that the proper diocesan authorities send to Miss Lavinia Connelly, 1127 Galienne St., New Orleans, a list of young people and young people's workers who are coming to the Convention. The affair will be managed on the subscription plan, at \$1.25 a plate.

On the following morning a great corporate Communion service for young people will be held in one of the larger churches if it can be managed, or, perhaps, as the young people are accustomed to it in their camps, it could be held in the open in some beautiful spot in one of the parks at an early hour.

Bishop Manning Spends Needed Vacation in Automobile Travel

An Episcopal Chaplain—The Cathedral Floor—Christ Church's Fire Damage

The Living Church News Bureau
New York, July 10, 1925

THE Rt. REV. W. T. MANNING, D.D., Bishop of the Diocese, is on vacation, which he is spending in his car, traveling from place to place, rather than settling at a given point where he would be tempted to break his rest by attention to details of business. Bishop Manning has not had a real vacation for some time. It is hoped that the plan at present being followed will insure the Bishop a measure of much needed rest. One of the Suffragan Bishops will be on duty all summer.

AN EPISCOPAL CHAPLAIN

The junior Suffragan of the Diocese, the Rt. Rev. Herbert Shipman, D.D., has been appointed chaplain of the One Hundred and Seventh Infantry of the old Seventh Regiment of the New York National Guard. He is the second bishop to fill this office during the one hundred and twenty years of the regiment's existence. Bishop Shipman was at one time chaplain of West Point Military Academy. When the United States entered the World War, he was made a chaplain of the One Hundred and Fourth Artillery of the Twenty-seventh Division.

THE CATHEDRAL FLOOR

One of the interesting features of the building of the nave of the Cathedral will be the beautiful marble pavement. This unit of the Cathedral has been undertaken by the members of the Laymen's Club, who are devoting their energies to the raising of the necessary funds for this purpose, the estimated cost of which will be \$100,000. It will be built very largely by the thousands of pilgrims who visit this "House of Prayer for All People." It would seem peculiarly appropriate that the travellers to this shrine should have as their part in this undertaking the portion where thousands will walk in the ages to come.

There may be seen in the vestibule of the Cathedral a plan of this flooring, which has been divided into twenty thousand sections. These sections, each provided by a contribution of five dollars, are being taken rapidly by the visitors, largely as memorials. The parts already taken are designated on the plan by colors.

CHRIST CHURCH'S FIRE DAMAGE

The Sunday Eucharist of the congregation of Christ Church is being celebrated each Sunday in the chancel of the church, which was not seriously damaged by the recent fire. At eleven o'clock, the congregation joins with the parishioners of All Angels' Church, West End Avenue, at 81st Street, just ten blocks away from Christ Church.

The Times, of July 5th, printed the following notes:

"The fire that recently wrecked Christ Church did practically no damage to the principal works of art in the reconstruction of the church property. A new Romanesque porch being erected on the street side, the sanctuary and two of the larger stained glass windows were untouched either by fire or water.

"The alterations to the church consist of the erection of an especially beautiful Romanesque porch, which is built of carved stonework of great interest in its frets and ornamental bands and Romanesque caps, corbels and ordered portal; Roman brick of an obsolete shape, texture, color, and size, quartered white oak doors richly studded with wrought iron nails clamped through and soft riveted through both sides, and finished with especially beautiful wrought iron hinges somewhat like those at Ely's prior's door; stained glass windows, etc. Its tympanum will be Albin Polasek's masterpiece. Besides this porch, there will be a transept exit in terra cotta and new approaches, fences and interior vestibules, as well as the necessary mechanical changes within the interior. The architects are Very & Brown, of 100 East Forty-fifth Street.

"The Broadway improvement consists of the erection of a modern fireproof eight-story office building, with stores flush with the street. This building has been completed to a point ready for the inspection of prospective tenants, and will soon be ready for rentals. The building upon the property to the north is seven stories in height, also used by offices and stores. Altogether, the two Broadway parcels occupy over ninety-six feet of frontage. The church property remaining occupies 121 feet on Seventy-first Street by 102 feet deep (except for a niche taken out by 2,067 Broadway).

"The rectory still remains a part of the church group; but gradually the increasing needs of money for its survival in an uphill fight for existence has induced the church to lease valuable portions of its property. So, in November, 1921, a twenty-five year lease was made with the present lessees of about 3,000 square feet of its property, located at its northerly boundary, thirty-three feet front on Broadway, one hundred feet deep at its greatest depth. Earle & Calhoun were the brokers, the lessees being 2,067 Broadway, Inc. According to Mr. Calhoun, whose firm is located in the neighborhood and who knows the vicinity, this property is very valuable today, earning \$600 to \$700 a front foot for its street stores alone. The lease was for \$15,000 annually for the first twenty-five years without any cancellation privilege; thereafter two twenty-one year renewals at a re-appraisal.

"In October, 1924, the church decided to lease its remaining Broadway frontage to the 2,061 Broadway Corporation for sixty-three years, with a cancellation privilege at any time after an agreed date. The terms have not been announced. This lease was peculiar in one respect, the lessees being obliged to alter the church edifice to provide two new means of egress, replacing the Broadway vestibule. In substance this leased portion of Christ Church was the added or altered portion of 1892 less its northerly end and was useless to the parish, owing to the diminished congregation.

"The church will continue with its reconstruction work, according to Samuel R. T. Very of Very & Brown, architects for the edifice, who said: 'The recent fire has been the greatest calamity of the church's long history. When the present rector came to its ministry in 1917 its vitality was perhaps at its lowest ebb. With the changing neighborhood, which is gradually developing into a city of independence from the rest of New York, with its hotels, apartments, huge stores, offices, restaurants and neighborhood supplies of all sorts, this region had gradually been losing its resident parishioners, some of whom were very prominent in the business affairs of New York City, and who now are communicants in other parishes,

several of them being at St. James' Church, Madison Avenue and Seventy-first Street, which was recently altered at a cost of \$650,000. It is believed that these parishioners and others who have never lost their affection for their former parish will recognize the distress of its present hour and send the beloved rector, the Rev. John R. Atkinson, some very generous donations to cover the cost of the needed improvements. Checks may be sent to the Treasurer.

"Dr. Atkinson came to the parish with a half-empty church, heavily in debt, getting poorer, without endowment or income, and, after a ministry of but eight years, has performed the impossible task of reducing the debt \$40,000, providing an annual income greater than its increasing annual indebtedness, and establishing a healthy growth in the parish life such as that today. Just before the fire, the parish may have been said to be on the road to a full recovery. It had taken on a new lease of life, and was one of the best known and most respected parishes of any of the numerous local denominations, all of whom have generously responded to its relief.

"It is a very pleasant thing to contemplate such assistance in the time of need; and there is no doubt that the church has inherited its own reward, and that its effectiveness for morality and charity throughout the city will be permitted to endure by substantial recognition of its administrative costs."

NEWS NOTES

The Bishop of Atlanta was the preacher morning and afternoon at the Cathedral of St. John the Divine, on Sunday, July 5th. He will be the preacher next Sunday, also.

The Rev. Herbert M. Denslow, D.D., sub-dean of the General Theological Seminary, is preaching on Sunday mornings during the summer at the Church of St. Matthew and St. Timothy. The rector emeritus of the latter church, the Rev. Arthur H. Judge, D.D., is in charge of St. John's Church, Larchmont, during the absence of the rector, the Rev. Francis J. H. Coffin. The Rev. William H. Bridge, of the faculty of Hunter College, New York, is in charge at St. Andrew's, Richmond, Staten Island, during the absence on vacation of the rector, the Rev. Oscar Fitzland Moore, D.D. Archdeacon Lawrence, of Americus, Ga., is in charge of St. Mary's Church, Manhattanville.

The Church of the Ascension, following the custom of several years past, will be closed for three months, opening again in October, when the new rector, the Rev. Donald Aldrich, will take charge.

The Rt. Rev. H. H. H. Fox, D.D., Bishop Coadjutor of Montana, was the morning preacher at the Church of the Incarnation last Sunday. During the summer months, the second celebration of the Holy Eucharist on Sunday mornings at ten o'clock, and the afternoon service, are omitted. Evensong is omitted also at St. Bartholomew's for the summer.

The Church of the Transfiguration is now well equipped for the proper vesting of the Bishops who visit this popular and important church. A mitre, matching the tapestry cope recently given the parish, was given at about the same time as the cope; a cloth of gold mitre, harmonizing with the cloth of gold cope made for the "Little Church" by St. Hilda Guild, is a more recent gift. A violet and a green cope have been in use for some time.

St. Peter's Day, the patronal festival of the parish, was duly observed in St. Peter's Parish, Peekskill. There were two Eucharists on the festival day and First Evensong was sung on the Eve.

THOMAS J. WILLIAMS.

OJIBWAY CONVOCATION

CASS LAKE, MINN.—The annual convocation of Ojibway Indians in the Diocese of Duluth was held on the convocation grounds at Cass Lake, July 5th to the 7th. The principal feature of the three day program was the ordination on Sunday morning, July 5th, of three Indian catechists, George Ellis, Joseph Smith, (son of the Rev. Fred Smith), and Frank Waukaze. They were presented by the Rev. Edward C. Kah-O-Sed, of the faculty of the Parshall Memorial Divinity School, White Earth, Minn., where they had pursued their studies, and were ordained by the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, who also preached the sermon. They will serve among their fellow Indians.

The Convocation was very largely attended, and the new dining room, with a seating capacity of three hundred, was used for the first time.

In addition to the normal business of the Convocation there were meetings of the Ojibway Brotherhood and the Ojibway Woman's Auxiliary of the Diocese.

Palmer Romaine Bowdish, M.D., who has rendered conspicuous service, chiefly in the State of New York, as an expert on sanitariums, and who will shortly be ordained to the diaconate, has succeeded the Rev. Wm. B. Heagerty, M.D., as superintendent of Indian Missions in the Diocese of Duluth.

CONFERENCE FOR CHURCH GIRLS

RACINE, WIS.—In the National Center for Conference and Devotion, at Taylor Hall, Racine, Wis., there will be held, in August, a conference of unusual interest. The dates are August 12th to the 16th, inclusive, and the conference is planned to meet the normal desires and needs of young Church girls.

The program provides for an abundance of recreation, under the skilled supervision of Miss Edna Beardsley, Field Worker of the Diocese of Milwaukee. The conference grounds provide swimming, tennis, volley ball, etc. Each morning there will be two class periods for the discussion of the practical building up of Christian character. One course will be led by Miss Ziegler, Principal of St. Mary's School, Dallas, Texas, and one by Mrs. George Biller, in charge of Taylor Hall, Racine, Wis. In the afternoon, Mrs. Francis Bloodgood, of Madison, Wis., will teach the principals of pageantry. The evenings will be occupied with talks, plays, singing, etc. Miss Sarah E. Olden, of Princeton, N. J., a writer of Indian folklore, will take the story telling periods.

It will be a wonderful opportunity for our young girls to receive some practical training under most enjoyable conditions.

Application for enrollment should be made at once. The rates are \$2.75 a day. This includes all expenses.

CONVENTION CHURCH PURCHASES PROPERTY

NEW ORLEANS, LA.—St. Paul's Church, New Orleans, situated one block from the General Convention halls, purchased a valuable lot adjoining its present property, for the sum of \$19,500, to be the site for a new parish house. A gift of \$5,000 has been made to the rector to help pay for the property.

St. Paul's now owns more than one quarter of the square in which it stands and is in a position to do a large down town work.

DEAN MADE AN ONEIDA

MILWAUKEE, WIS.—"Like as the President of the United States must be born in the United States, so the president of our association must be an Oneida. We want you to be president, and we make you an Oneida. We give you the name *Gi Yantoke*."

With these or similar words the Very Rev. Charles S. Hutchinson, D.D., dean of All Saints' Cathedral, Milwaukee, was adopted into the Oneida Nation, July 2d, at a meeting of the Oneida Benevolent Association of Milwaukee that was held in the guild hall of the Cathedral. The informal ceremony was conducted by C. H. Wheelock, who seems to be a leader among the Oneidas that have come to Milwaukee from the northern part of the state.

"You all know," he said, "what adoption means: and now we adopt our friend,



GI-YANTOKE, "THE REAPER"

THE VERY REV. C. S. HUTCHINSON, D.D.,
Dean of All Saints' Cathedral,
Milwaukee, Wis.

the Father Dean, to become one of us. He now belongs to the Oneidas, and I hope that he will not hesitate to say, if questioned, that he is a full-blooded Oneida. We give the name *Gi Yantoke*, which means The Reaper, to the Father Dean."

In explanation of this honor conferred on the Dean, it should be said that it was a mark of gratitude. Last fall the Dean found that the Oneidas could not find a suitable place for the meeting of their Benefit Society. He offered them the use of the guild hall two Fridays a month, which they accepted. He also welcomed them into his "church and into his heart," as one of the orators stated at the time of the adoption. He was able to officiate at a baptism and two weddings, and has presented two of them for confirmation, so that the Cathedral is now the official Oneida church in Milwaukee: previous to this, the Churchmen among the Oneidas had been returning to their own church at Green Bay, at which Eleazar Williams, the "lost Dauphin," ministered so many years ago.

Besides attracting them to the services of the Cathedral Dean Hutchinson arranged for a smoker which was attended by thirty or forty Oneidas and by as many of the white men of the Cathedral, and which was highly successful. Later, the Benevolent Association elected the Dean its president, to do which they had to declare him a member of their nation and brotherhood. By these, and by other means, the Dean has won these Indians for the Church, and a place for himself in their affections.

THE LAWRENCEVILLE SUMMER SCHOOL

LAWRENCEVILLE, VA.—The social and political problems of the colored race will be fully and frankly discussed at the third annual session of the Provincial Summer School for Colored Church Workers, which opens at Lawrenceville, Va., on July 20th. During the session of the school, the Rev. J. C. Wagner, of the Bishop Payne Divinity School at Petersburg, is to deliver five lectures on the history, the present status, and the future of the Negro in the United States. The Rev. George M. Plaskett, rector of Epiphany Church, Orange, N. J., who is to be the chaplain of the school, will also discuss race relations.

The principal business of the school, however, will not be the question of social problems, but rather the training of leaders in Religious Education. This is intended to include not only teachers in Church Sunday schools but also provide the clergy and members of parish organizations with educational programs. Six courses in religious pedagogy, some of them credit courses for admission to, and promotion in, the National Accredited Teachers' Association, will be presented by the Rev. E. R. Carter, D.D., dean of the faculty, the Rev. F. G. Ribble, D.D., and the Rev. J. C. Wagner. Mrs. E. E. Osgood will conduct courses for young people and for women workers. All of these courses are of the standard type for summer schools and the names of the members of the faculty are well known among the educational forces of the Province of Washington.

This is the fourth session of the Lawrenceville Summer School but only the third under the auspices of the Province. The first year, the school was conducted by the Diocese of Southern Virginia for the benefit of its own colored workers. So much enthusiasm was created by the first session that it was decided to enlarge its scope, and the Provincial Commission on Religious Education assumed the direction of the school. At the last meeting of the Commission some doubt was expressed as to the advisability of continuing the school as a provincial institution. Testimony was given showing the excellent results that had been accomplished and the potentialities for good that lay in this effort, and it was unanimously voted to hold a session in 1925.

The students of the summer school are housed in the buildings of the St. Paul Normal and Industrial School for Colored People in Lawrenceville. The influence of the St. Paul School has so ramified that the counties of Virginia in its neighborhood are among the most prosperous of the South. Past sessions have been attended by men, women, and young people from all over Virginia, and from Washington and Maryland, with numerous others from the Southern states.

The atmosphere of fellowship, which is so well recognized in the summer schools of the Church everywhere, is conspicuously present at Lawrenceville. During the afternoon each day, time is given for recreation, sports, and games, and this year there will be on two afternoons, excursions to mission churches for colored people, that are in the neighborhood. These excursions will be in the nature of extension services, as the congregations of the chapels will assemble to meet the students and there will be addresses by members of the faculty.

Two periods have been arranged for each evening. During the first of these

some phase of religious or social work will be presented by an expert. During the second period there will be a devotional address by a prominent clergyman of the Church, including the Bishop and the Bishop Coadjutor of Southern Virginia. The Girls' Friendly Society of America will be represented by Miss Mary Hunter and Mrs. Janie Porter Barrett will describe her work among girls. The Rev. W. A. R. Goodwin, D.D., President of William and Mary College, will present social service, and there will be lectures on the prevention and care of tuberculosis. On one evening of the session there will be a religious play enacted by students of the summer school.

The school will close on July 31st. After dinner on that day there will be a general meeting with short addresses and the presentation of certificates. It is usual at the closing exercises for the students to formulate suggestions growing out of experience to govern the management of the school the following year.

The school is open to all interested colored men and women. The Provincial Commission has urged diocesan boards and parish authorities to make financial arrangements for assisting colored church workers who wish to attend the Lawrenceville School. Applications for enrollment and information concerning the school can be obtained from the Rev. James S. Russell, D.D., Archdeacon for Colored Work in Southern Virginia, and principal of the St. Paul Normal and Industrial School at Lawrenceville, Va.

MARYLAND G. F. S. SUMMER CAMP

BALTIMORE, Md.—One of the largest pieces of work done by the Girls' Friendly Society in the Diocese of Maryland started its eighth season at the Holiday House, in Harford County, on the Bush River, on July 3d, when a large week-end gathering assembled to spend the Fourth.

Boating, swimming, and other water sports, with handcraft in charge of the camp counsellors, give the girls a variety of amusements. The camp accommodates sixty girls, and is located among forest trees on a bluff directly over the river, which is admittedly one of the coolest localities in Maryland.

The house mother is Miss Mattie E. Christian, who is assisted by Mrs. Alexandra K. Anderson, and the camp counsellors are Miss Elizabeth Walton, Miss Charlotte Sprenkel, and Miss Virginia Keen, who is also the chauffeur. The chairman of the Holiday House is Miss Minnie E. Ashcom.

The camp is open to all girls, and several hundred take advantage of the opportunity during the season.

SOUTHERN CONFERENCE ON RELIGIOUS EDUCATION

SEWANEE, TENN.—A Southern Conference on Religious Education will meet in Sewanee, August 11th and 12th. Its object is to bring together representatives of the educational activities of the Church in the South for consultation and planning. It is intended to study methods of presenting the cause of religious education, especially as emphasized in the South, at the coming General Convention. Participating will be the Provincial and Diocesan Departments of Religious Education of the Southern Federation of Church Schools and Colleges, the Young People's Service

League, Church School Service League, representatives of the National Accredited Teachers' Association, and authorities of the Summer Schools and Conferences. The meeting will be between the Young People's Division and the Adult Division of the Sewanee Training School, so that many of the National leaders will be there also. Concurrently there will be a meeting of the Department of Religious Education of the Province of Sewanee. All arrangements are being made by the Rev. Dr. Gardiner L. Tucker, of Houma, La., who is Provincial Secretary of Religious Education.

MEMORIAL TO BISHOP TUTTLE

MORRIS, N. Y.—A striking memorial has been erected to the memory of the late Most Rev. D. S. Tuttle, D.D., Presiding Bishop of the American Church, in Zion Church, Morris, and was blessed by the Rt. Rev. R. H. Nelson, D.D., Bishop of Albany, on the morning of June 7th. Zion Church was the only parochial cure that



ST. PAUL PREACHING TO THE MULTITUDE
Reredos Carving. Memorial to the late Most Rev. D. S. Tuttle, D.D.,
in Zion Church, Morris, N. Y.

the late Bishop Tuttle ever held, going from it to his missionary labors in the Far West in 1866.

The memorial takes the form of a wood carving placed behind the altar and forming part of the reredos. The subject is St. Paul Preaching to the Multitude, and the figures, cut in bold relief, are forceful in their significance.

The reredos is the gift of friends of the late Bishop and former rector, and of friends of the parish.

At the same service a credence table was blessed by Bishop Nelson, the gift of Mrs. Lewis R. Morris.

A MEMORIAL WINDOW

BROOKLYN, N. Y.—The chantry of the Church of the Good Shepherd, Brooklyn, the Rev. Robert M. Rogers, rector, has been enhanced in value by the placing in position of a memorial window, the subject of which is St. Peter, treated in a little different way than a figure of this kind is usually portrayed. In place of the keys and book, the figure has his right hand upraised and the left hand lowered holding a fisherman's net and the background of a very beautiful conventionalized floral ornament with the Gothic Canopy and supports. The tympanum below contains a little panel of two angels bearing a scroll with the following inscription: "In loving memory of Harold M. Devoe and Barbara M. Devoe."

This window is a very fine example of the celebrated firm of James Powell & Sons of Whitefriars, England.

X-RAY EQUIPMENT FOR ST. LUKE'S, TOKYO

TOKYO, JAPAN—The return of Dr. R. B. Teusler to St. Luke's Hospital, Tokyo, of which he is the head, was an occasion of rejoicing on the part of the hospital staff, both Japanese and foreign, who have been faithfully carrying on the work in his absence. Dr. Teusler has given a year of his time to work in the United States in connection with the Japan Reconstruction Fund, and the hospital has been at a disadvantage without him, but the work has gone ahead admirably.

A welcome party was given on his return, by three friends of the hospital. The old community house which has been of great service ever since its erection soon after the earthquake was decorated for the occasion, and everyone appreciated the friendliness and charm of the Japanese festivity.

The *Japan Advertiser*, a leading newspaper printed in English in Japan, recently contained a long illustrated article

on the very fine X-ray equipment just installed in St. Luke's Hospital, the most complete and modern in all the Orient, provided by the Japan Relief Committee in Philadelphia, Dr. S. V. Kibby is in charge.

The installation includes a transformer, which changes the 220 volts of the city current into 250,000 volts, an operator's room, a dark room for developing plates, and the X-ray rooms for treatment and photography, lined with black lead sheeting to stop the rays.

In the photography room, there is an automatic plate-shifting device which enables two photographs to be taken with the same distance between them as between our eyes. The two plates are then looked at in a stereopticon machine which shows depth and perspective, as did the old-fashioned stereoscopes familiar on parlor tables.

There is a vertical and horizontal fluoroscope, that modern magic lantern for which the patient himself is the slide, in front of the machine which projects onto a screen the shadow of whichever internal organ is in question.

The equipment includes apparatus for ultra-violet ray treatment, for skin and superficial conditions, tonsils, nasal passages, etc.; and the X-ray for "deep therapy" treatment, as in cancer.

For those who understand such subtleties, it will be of interest to know that here is the only water-cooled tube in the Orient, which enables the treatment to be done in a sixth the time required by X-ray plants that do not have this device.

It must be remembered that this beauti-

ful equipment and all the rest of the hospital is not merely for the healing of such Japanese and foreign patients as may be within reach of it. The hospital is to be a teaching center, a health center, which by its excellence and its prestige, built up through the past twenty-five years, has influenced and will increasingly influence ideas of health and physical welfare and standards of living throughout Japan.

A long editorial in the *Japan Advertiser* says, in part, that the service of St. Luke's Hospital is not confined to the one field of caring for the sick, great as that is, but also

"St. Luke's, as a training school for Japanese nurses, is a pioneer in this country. As an outpost in the Far East of American medicine, more especially of American surgery, and of American hospital methods, it is of value to the whole Japanese nation.

"The Japanese medical world today, following in large measure the lead of German medicine, compares in quality with the medical circles of the nations of the West. Less progress has been made, however, in what might well be termed hospital science. In this department the United States stands preëminent. The munificent gifts of American millionaires have made this possible, for hospitals are expensive undertakings, as is the research work conducted by them or under their auspices.

"St. Luke's International Hospital is a tangible link between the medical circles of Japan and the hospital science of the United States; is a channel through which the fruits of that science are made available to this country. Its destruction in the great earthquake was a distinct blow not only to the foreign community, but to a vastly wider circle, as was also the fire which later wiped out most of the temporary buildings which had been erected on the old site in Tsukiji.

"Its reconstruction on a larger scale, on a scale that had already become necessary before the earthquake, and plans for which were under way at that time, will come as an equally distinct gain."

TO REBUILD ORGAN

BALTIMORE, Md.—The organ in the Church of St. Michael and All Angels, Baltimore, is being rebuilt and completely restored by the Hall Organ Co., to the vigor and grace of its early youth. The organ is about thirty years old, having been placed in the church during the rectorship of the Rev. C. Ernest Smith, D.D. This organ marked a new departure in organ building. It was built in Boston at the factory of Cole and Woodberry by Mr. Carlton Mitchell, who also voiced it, for the Hope-Jones Organ Company of England, and it was the first electric-pneumatic organ used in this country. Only an infinitesimal amount of current is required to operate it, as the response to the finger is almost instantaneous and the resistance is no more than that of a key of a concert grand piano. It is divided into two sections nearly sixty feet apart—the great organ and a portion of the pedal organ being on the north side of the chancel, while the choir and swell and the remaining part of the pedal organ are on the south side. The instrument is praised by critics as being one of the finest voiced organs in this country, and special care will be taken by the Hall Organ Co., of New Haven, to see to it that the additional pipes will be voiced up to the old ones. The rebuilt organ will be ready for use in the services of the church in September.

NORTH TEXAS PROGRESSING

AMARILLO, TEXAS—Semi-annual reports in the Missionary District of North Texas show confirmations to June 30 to have been 100, representing more than a ten per cent increase of the communicant list of January 1st. Thirty-nine of the candidates were presented by the Rev. R. N. MacCallum, rector of St. Andrew's Church, Amarillo. There were seventy-one confirmations in 1924, and sixty-nine in 1923.

The Rev. Frank Eteson, after four years of effective work at Big Spring, Colorado, and Sweetwater, takes charge of the student work at Canyon, seat of the West Texas Teachers' College, in July, and will occupy the attractive rectory just completed at Plainview, with which important mission he will divide time. A mission priest has been called for the vacated field and is expected to take charge in July.

The Rev. George Vernon Harris took up residence in May in Lubbock, where he is arranging a program of active service to be shared by the growing city's resident congregation with the faculty and student communicants of the North Texas Technological School which is to be opened in September. A suitable lodge, with equipment similar to that of a parish house, will be built immediately. The Rev. Mr. Harris will minister to several adjacent towns.

The Rev. Percy W. Jones was transferred from Coleman to Stamford in June, to have pastoral care also of Albany and Spur.

The Rev. L. L. Swan, of Clarendon, has inaugurated a schedule by which Childress and Quanah each have two Sunday services a month without reducing the former number of services in Clarendon. In this latter mission a permanent parish house is about to be started. The Rev. Mr. Swan continues in charge of the mission at Shamrock.

It was found necessary to remodel the house which was on the lots given the District by the heirs of the late J. M. Shelton, of Amarillo, as a permanent Bishop's House. The contract was let for \$11,000. The work is well under way, and Bishop Seaman and his family expect to be settled in the house by September 1st. Funds are now being raised for the cash portion of the contract.

The District has remitted to New York \$1,653.81, thirty-three per cent of its full combined quota for 1925 and sixty-three per cent of its share of the Budget. All parishes and organized missions, and some preaching stations have contributed to this fund.

Mr. Henry S. Gooch, the Bishop's financial secretary, reports that every organized mission is paying a substantial proportion of the stipend of its missionary.

Two intensive evangelistic Missions have been preached this summer, one by the Rev. Raimundo De Ovies, of Trinity Church, Galveston, for the Rev. W. P. Gerhart, in Abilene, and the other by Bishop Seaman, assisted by the Rev. Frank Eteson, in Colorado. There were confirmations as the result of each.

In Coleman a six-year mortgage on a church lot was paid in June, and the church's equity in a block of ground in the same town has been sold to facilitate the erection of a public high school on the property, which has been in litigation for the past five years. A suitable rectory will be built with the proceeds of the sale.

The Church school at Big Spring won the Bishop's banner for the largest per-

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Linen, 40 cts. pair. Cleanable, 60 cts. pair.
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capita Lenten offering for missions, with \$4.45 per capita. The District's Church school Lenten offering was \$708.77, a considerable increase. Emmanuel Church School, San Angelo, under Mr. Arthur Newton, lay reader, won the banner for recruiting. Its gain during Lent was fifteen per cent. Both these banners were delivered the Sunday after Easter.

The *North Texas Adventure*, the District monthly paper, edited by Mrs. Carl Goodman, of Plainview, has published successfully six newsy numbers during the half year.

The first thousand dollars of the Bishop Temple Memorial Endowment Fund has been invested, thus laying the foundation for the ultimate endowment of a diocese in North Texas.

On June 19th, Bishop Seaman blessed a white marble font in St. Stephen's Mission, Sweetwater, given by the District Branch of Little Helpers in memory of Eugene Cecil Seamon, Jr., 1913-1918, together with a silver baptismal shell, given by Mr. and Mrs. J. M. Dorsey, of Baltimore, and a processional cross and chancel service books given by John W. Paret and Mrs. Alice Paret Dorsey in memory of their father and mother, the late Mr. and Mrs. J. F. Paret.

THE SITUATION IN CHINA

NEW YORK, N. Y.—Although the situation in China has improved greatly in the last week, especially since the action of United States Department of State in announcing its readiness to arrange for the conference on China's affairs, agreed upon during the Conference on the Limitation of Armaments in 1921 and 1922, Bishop Graves, of Shanghai, feels that he must remain at his post of duty for the present, at all events.

He had expected to sail from China on June 28th, returning to this country for the General Convention. He has cabled that his sailing is indefinitely postponed. Bishop Roots, who is already in this country, volunteered to return to China, but Bishop Graves has notified him that he does not consider this to be necessary.

No decision has been reached as yet as to whether furloughed missionaries now in this country and new missionaries under appointment should go to China this summer. The Department of Missions is awaiting further advice from Bishop Graves.

BISHOPTHORPE SUMMER SCHOOL

BETHLEHEM, PA.—The Diocesan School for Church Workers held at Bishopthorpe Manor, from June 29th to July 3d, was one of the best yet held. The enrollment was twenty per cent larger than last year, being 121. Everybody was pleased with the faculty. "I got more out of this school than any one before," was said by a veteran of many such schools.

The two bishops showed their interest by their daily attendance. On Monday night, Bishop Talbot gave a reception to the whole school in the See House. On Thursday evening Bishop Sterrett gave a dinner to the clergy and laymen at Hotel Bethlehem. Dean Bartlett and Dr. Yerkes, of the Philadelphia Divinity School, were invited to address the dinner party in the interests of the Seminary. They spoke of the beauty and convenience of the new buildings and of the new aim of fitting men for the sacred ministry.

The Young Folks "published" a paper, called *The Manor Scream*, which was sold on "Stunt Night" at ten cents per copy for the Near East Relief. It netted \$20.

One of the helpful features was the provision for special days for the Woman's Auxiliary, for Young People, for the Girls' Friendly Society, etc. Loaded cars came long distances to attend these special meetings.

As a result, it is hoped that next year the enrollment will be much larger for many said they would attend the full sessions hereafter.

Too much praise cannot be given to the faculty. They gave splendid matter as well as themselves—Dr. Yerkes, Mrs. Wishart, Miss Merritt, the Rev. R. Bland Mitchell, the Rev. Wm. Tuke, and Miss Gordon.

BISHOP SHAYLER ON THE BIBLE

FREMONT, NEBR.—At the dedication of a lectern, which has been placed in St. James' Church, Fremont, as a memorial to the late E. M. Keene, the Rt. Rev. E. V. Shayler, D.D., Bishop of Nebraska, took occasion to speak about the Modernist-Fundamentalist dispute that is occupying the attention of certain religious circles. The lectern, the Bishop said, is a piece of furniture made to hold the Bible, the contents of which are disseminated within the Church. The Bible is the one and only guide of the Church, he pointed out. "It is God's word, and can be interpreted accurately only through the Church," he said.

For this reason he had no sympathy for the Fundamentalist-Modernist fight now taking place within the Church. Although dividing Churches into factions, the arguments cannot change the Church nor its guide, the Bible, he said.

The Bishop deprecated the Dayton, Tenn., trial. "Whatever the outcome of the wrangle" he said, "the Church will not be affected."

"Some people seem to think the Bible fell from the heavens like the meteor at Ponce the other day. It did not. It is the word of God, spoken through the Church. It did not precede the Church, it came afterward. Men through whom God spoke wrote the books of the Bible."

A new memorial pulpit was placed in the church on Ascension Day, and it is expected that a memorial rood screen will be dedicated in the fall. The Rev. James W. Smith is rector.

TRIENNIAL CONVENTION DAUGHTERS OF THE KING

NEW ORLEANS, LA.—The triennial convention of the Daughters of the King will be held in New Orleans October 6th to the 12th. In arranging the program care has been taken not to interfere with any of the great services of the Convention.

On October 6th at ten o'clock will be the registration for delegates and study classes, and at four o'clock is the Quiet Hour with the Woman's Auxiliary.

On Wednesday morning comes the opening service of the General Convention and at two o'clock that afternoon the first business session of the Daughters of the King.

On Thursday morning is the triennial corporate communion and the United Thank Offering Service, and, at three o'clock, a devotional service for the Daughters led by Bishop Ferris, of Western New York. In the evening occurs the United Offering Mass Meeting.

On Friday, at three o'clock, there will be an address on Evangelism by Mrs. W. J. Loaring Clark, of Sewanee, and, at eight o'clock a mass meeting at which

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it is hoped Bishop Sessums will preside and at which addresses will be made by Bishop Johnson, of Colorado, and Bishop Root, of China.

Every morning there will be a celebration of the Holy Communion at 7:30, and with the exception of Wednesday, a business session at ten o'clock. On Saturday a study class will be held from 9:30 to 10:45 and, on Monday the 12th, will come the election of the new Council.

YUKON FLOOD WORKS HAVOC

FORT YUKON, ALASKA.—"Never in all the recorded history of Alaska has there been a break-up like this last one," writes Dr. Grafton Burke from the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, on June 1st. "Since mid-April there has been no mail in or out. Today the first mail of the season is about to start. It is the first since the ice went out.

"The whole Yukon country from above Dawson to this place (we have had no chance yet to learn what has happened further down the river) has been flooded almost to the point of destruction. Only in the last few days have we been able to begin the work of bringing order out of chaos caused by rushing waters and grinding ice.

"Dawson suffered tremendous damage. On leaving the confining channel of the Upper Yukon with its high banks, the water spread over hundreds of miles of the Yukon flats. Eagle is the only town that escaped the flood. It stands on a high bluff. Even there the water ran over the top of the bank. Part of the Dawson radio station was carried away. Four feet of water stood in the Circle station. There was almost as much in the station here.

"At midnight the main channel ice broke and then the water rose rapidly until, having reached the top of the river bank, it spread into practically every cabin, native and white. We were all up in hip boots, going about in boats, canoes, and rafts.

"Both Indians and white people hurried to the hospital to lend a hand in saving the food and other supplies stored in the concrete basement. There we all were in rubber boots, nurses and all, splashing around in the rapidly rising, roaring flood, saving whatever we could. From the hospital we hurried to the warehouse on rafts and boats but the damage had been done. Sugar was syrup, salt was brine, and soap cases were suds. All about us floated wooden walks, stove wood, gates, and doors.

"For a week, some 54,000 gallons of water stood in the hospital basement. Then the wireless sergeant happened to find among his government supplies a little rotary pump, and in his usual manner of trying at all times to help the hospital, he assembled it and overhauled the gears and together we rustled pipes and pipe fittings and fitted a belt on to the pulley of the Fordson. Thank heaven the hospital has a Fordson! I ran the wonderful little tractor fourteen hours and dried the cellar.

"What the consequences are, I cannot yet say. I have crawled around the foundations under the entire building and I will be much surprised and rejoiced if serious damage has not been done. You see, the frozen ground on which stood the concrete has been thawed, and already in many places the concrete has parted from the beams of the hospital.

"It is all very tough. One might almost feel that it were unjustly tough to walk away from a fire at the beginning of winter that is burning all earthly possessions, and then at the beginning of summer to experience a flood that plays havoc with the work and entire plant and deprives one of the remaining two or three little relics and pictures that have been cached in the warehouse. What an experi-

ence this Alaska brings. I am glad I did not know what the future had for me, when I came out as a kid with Hudson Stuck."

No estimate of the damage has as yet reached the Department of Missions but it is evident that help will be needed in replacing supplies destroyed in the hospital and warehouse, upon which Dr. Burke and the hospital family were dependent for next winter.

A card to the Department of Missions, 281 Fourth Avenue, New York, will secure a full copy of Dr. Burke's letter if anyone may desire it.

CONFIRMATIONS IN THE SHANGHAI DISTRICT

SHANGHAI, CHINA—Bishop Graves, on a visitation in May in the District of Shanghai, confirmed thirty-three in Emmanuel Church, Yangchow, and nine at Holy Trinity Church in the same place; at Paoying, where there is no church, three men "of very good standing in the community who are the first confirmed at this station"; twenty at St. Paul's, Nanking; fourteen from two other stations; and an English lady. Two Chinese were ordered deacons, men who have proved themselves by their former years of service as catechists and by their work in the theological school. Bishop Graves says:

"The visitation was most encouraging, because the work at every place was flourishing and our schools full and doing most excellent work. One would hardly believe, unless he had seen it, what has resulted from the small beginnings at Yangchow, Nanking City, and Hsiakwan. It is a work in all its parts of which the Church may well be proud."

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Priest and People—Dangers in Religious Reading—Changes in the Orthodox East—The Irish and the Church—Roman Catholics, Jews, and the Public Schools—A Precarious Position—The Drug Adict.

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Granville Mercer Williams

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REINFORCEMENT FOR JAPAN

NEW YORK, N. Y.—Our American staff in Japan appeals for reinforcements. A few weeks ago the entire body of American missionaries of all three American mission dioceses met in Kyoto for a careful consideration of achievement, need and possibilities. It was the most important gathering of our American workers for many years.

After a deliberate study of the facts, the conference, adopted by unanimous vote, the following petition to the General Convention:

"Resolution passed unanimously by the Conference of the three Missionary Districts of the American Church in Japan, assembled at Kyoto, May 26 to 28, 1925.

"RESOLVED: That, in the opinion of this conference, the successful prosecution of the work of the Church in Japan depends, as it did in the first years of evangelization, upon the sympathetic support of the whole body of the Catholic Church, to be realized in a continued supply of foreign workers and foreign means.

"THEREFORE, we, the whole body of missionaries of the American Episcopal Church in Japan, petition the Church at home, through the House of Bishops and House of Deputies, in General Convention assembled, not to abate any of its earlier zeal in sending priests, women workers, medical workers, teachers, and material means to aid in carrying this Empire forward into complete Christian citizenship in the Kingdom of God; we know that true spiritual leadership is welcomed by the Japanese Church, come whence it may, and we feel sure the Church in Japan is looking to its mother Churches in America and Great Britain to continued their contribution to this leadership."

CAROLINA YOUNG
PEOPLE'S CAMP

BREVARD, N. C.—A highly successful summer camp for the young people of the Carolinas was held for a period of twelve days near Brevard, under the joint auspices of the two dioceses in South Carolina. There was a total enrollment of about 250 young people, including nineteen from the Diocese of East Carolina and one from Western North Carolina. Bishop Finlay, of Upper South Carolina, served as director, and was assisted by the Rev. I. DeL. Brayshaw, director of administration, the Rev. M. W. Glover, director of the entertainment program, the Rev. C. Capers Satterlee, director of the athletic activities, and the Rev. H. W. Starr, Ph.D., dean of the faculty. Mrs. Frank N. Challen, field worker for the Y. P. S. L., in Upper South Carolina, had general oversight of the girl campers. Bishop Guerry, of the Diocese of South Carolina, had charge of the "twilight services" for the first week and gave a most helpful course of addresses dealing with young people's problems of faith. Bishop Guerry also conducted one of the conferences on The Call to Life-work through the Church. A second conference on a call to the ministry was held under the supervision of Mr. Satterlee.

The Holy Communion was celebrated on Wednesdays and Sundays. The preparation service for the first Sunday celebration was conducted by Bishop Guerry and the second by Dr. Starr. On all other mornings there was held before breakfast a simple Morning Watch service, at which a series of inspiring addresses was given by Mrs. W. P. Cornell, on Modern Heroes of the Mission Field. The entire camp attended the following courses given between the hours of nine and twelve: The

Life of Christ, by Bishop Finlay; Program Building in the Y. P. S. L., by Miss Katherine C. Smith, educational secretary of the Diocese of Atlanta; and Y. P. S. L. Methods of Work and Organization, by Capt. Bernard E. Hiron, of the Porter Military Academy. Elective courses were as follows: "Parliamentary Law as applied to Y. P. S. L. Meetings," by the Rev. F. D. Dean, director of Young People's Work in the Diocese of East Carolina; The Prayer Book, by the Rev. W. H. K. Pendleton; Training for Leadership, by the Rev. M. W. Glover; Training for Y. P. S. L. Counsellors, by Mrs. F. N. Challen, and Principles of Christian Nurture, by the Rev. Dr. Starr.

The afternoons were devoted to swimming, canoeing, hiking, baseball, and tennis. The evenings were given over to a carefully arranged program of plays, "stunts" and "sings," which included a demonstration by the class in parliamentary law, a minstrel show, a "circus," a burlesque comedy, and an impressive missionary pageant put on by a visiting group of young people under the direction of the Rev. Tracy F. Walsh.

A KANSAS SEMI-CENTENNIAL

SALINA, KANS.—Christ Cathedral, Salina, has just celebrated its fiftieth anniversary with great success on June 14th to the 16th. The first church building was consecrated August 1, 1875, although the parish was actually organized and admitted to the Convention of the Diocese of Kansas five years before.

The celebration opened with a sermon by the Rev. G. B. Kinkad, former Dean, on Sunday morning. All day Monday a chain of intercession was kept in the Chapel of the Blessed Sacrament. Monday night was the banquet, and Tuesday morning a great corporate communion of the parish. Tuesday night, the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, and formerly Missionary Bishop of Salina for fifteen years, preached at the closing service.

The celebration called attention to the fact that nearly all the old members of the parish have gone, and that it is peculiarly a parish of new and young people. The Very Rev. Victor Hoag is now dean.

GENEROUS-HEARTED
CHURCHMEN

NEW YORK, N. Y.—How many generous-hearted people there are in the Church! One cannot be a missionary secretary without receiving constant proofs of the fact. For instance, the April number of *The Spirit of Missions* contained a brief article on the need for a portable X-ray machine for our Church Hospital at Zangzok, China. A few days later, this letter was received from a Minnesota layman:

"Please advise me what the cost of a portable X-ray machine for the use of the Mission at Zangzok, China, mentioned in the April *Spirit of Missions*, will cost."

The information was supplied. Nothing further was heard for a fortnight or more, when, one day, the writer of the letter appeared in New York on his way to Europe, said that he would be glad to give the outfit, asked to see a representative of the firm from which the equipment would be purchased, ordered the equipment necessary, drew his check for \$750, and sailed for Europe.

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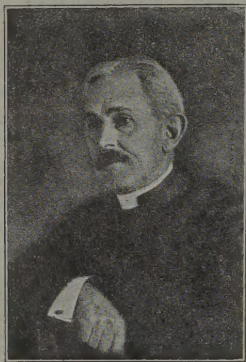
The motor boat for Dr. Pott has also been given. Several friends and organizations have joined in making up that \$500.

DEATH OF

REV. EDWIN A. WHITE, D.D.

NEWARK, N. J.—The Rev. Edwin Augustine White, D.D., D.C.L., rector emeritus of Christ Church, Bloomfield and Glen Ridge, N. J., and one of the noted canonists of the American Church, died suddenly on Monday, July 6th, at Belgrade Lakes, Maine.

The Rev. Dr. White was born in Cornwall, Conn., December 27, 1854. He was graduated from Wesleyan University in



REV. EDWIN A. WHITE, D.D.

1879. He received the degree of Doctor of Canon Law from Trinity College and the degree of Doctor of Divinity from General Theological Seminary. He was ordained to the diaconate in 1887 and to the priesthood in 1888 by Bishop Scarborough. Between the time of his graduation from Wesleyan University and his ordination to the diaconate, Dr. White read law for three years at Litchfield, Conn., was admitted to the bar, and practised law at Cohoes and Ithaca, N. Y. For two years he was instructor in mathematics in Rutgers College.

Dr. White went to his first parish, St. John's Church, Lafayette, Ind., in 1888, where he remained until he was called to Christ Church, Bloomfield, and Glen Ridge, N. J., in 1892. He became rector emeritus of this parish in 1920, retaining his residence in Glen Ridge.

Dr. White's knowledge of the canon law of the American Church was notable, and he has given the Church the benefit of his knowledge in *American Church Law*, that passed through two editions, in *A Manual for Rectors and Vestries of the Protestant Episcopal Church*, and in his voluminous and exhaustive *Constitution and Canons of the General Convention Annotated and Explained*, published last year. Together with these he has written a *Diocesan Manual for the Diocese of Newark*, and a number of articles and papers concerning the Church. He also gave of his time and knowledge as a special lecturer on ecclesiastical law and polity at the General Theological Seminary, at Bexley Hall, and at the Western Theological Seminary.

Dr. White has been called to serve the Church outside of his parish as chairman of the Committee on Canons and as president of the Trial Court of his Diocese, and as chairman of the Committee of Canons of the General Convention. Dr. White has sat in every General Convention since and

including that of 1901, and was a deputy elect to the Convention that meets in New Orleans this fall.

DEATH OF

MRS. GEORGE F. BURROUGHS

MILWAUKEE, WIS.—Mrs. Minnie Davies Burroughs, widow of the Rev. George Frederick Burroughs, founder and first rector of St. Andrew's Church, Milwaukee, died at her home in Milwaukee on Wednesday, July 8th, aged fifty-five years, and was buried from St. Andrew's Church on Friday, July 10th. The Rev. George W. Schroeder, vicar of St. Paul's Mission, read the office, and the Rev. W. H. Frost, rector of the parish, celebrated the requiem Eucharist. Bishop Ivins was present and pronounced the absolution and the blessing. A number of the clergy were present in the congregation, which completely filled the church.

Mrs. Burroughs was active in the Diocese, being treasurer of the Church School Service League at the time of her death. She is survived by one son, the Rev. LeRoy S. Burroughs, student pastor at the Iowa State College, Ames, Iowa; by

one brother, Charles S. Davies, of New York; and two sisters, Mrs. Charles Stell, of Milwaukee, and Mrs. Harry G. Earl, of Denver, Colo. Mrs. Burroughs was a woman greatly beloved by all who knew her, and was a great help to her husband during his ministry at St. Andrew's.

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For some years, Dr. Chapman in Anvik has had on hand through the kindness of friends, a large selection of spectacles. When an Indian needs glasses, he goes to Dr. Chapman who turns him loose in the collection and allows the Indian to fit himself.

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NEWS IN BRIEF

BETHLEHEM—The Most Rev. Ethelbert Talbot, Presiding Bishop, and Bishop of the Diocese, will go to the White Mountains for his vacation. The Rt. Rev. F. W. Sterrett, D.D., Bishop Coadjutor, goes to Cape Cod, Mass., where the Rev. E. G. N. Holmes, Dean of Scranton, is also spending the summer. The Rev. R. P. Kreitzer, of St. Luke's Church, Scranton, is at his summer home at Newport, and the Rev. W. B. Beach, D.D., of the Church of the Good Shepherd, Scranton, has gone to England for three months.—St. John's Church, East Mauch Chunk, paid off in June the last of a long-standing debt. The Rev. W. C. Bellis is the rector.

COLORADO—A conference of high school boys and girls was held in Evergreen during the latter part of June; and was attended by forty young people from fourteen Colorado parishes. The mornings were given to lectures, classes, and conferences; and the afternoons and evenings to recreation. This is the third annual high school conference held by the Diocese.

MARYLAND—The Archdeacon of Maryland, the Ven. E. T. Helfenstein, D.D., visited St. James' Church, Mt. Airy, on Sunday, July 5th, and, in the course of the service, he consecrated and used for the first time the paten and chalice presented in loving memory of the Rev. Peter M. Boyden, "Christ's faithful soldier and servant, unto his life's end," who was for many years rector of the parish, and who was killed, May 3d, by an automobile.—The treasurer of the Executive Council of the Diocese of Maryland, Mr. Arthur Boehm, has recently sent out to the treasurers and vestries of the Diocese a statement of payments on account of the Missionary Apportionments for the first six months of the current year. Thirteen churches have paid in full, and sixty-six churches have paid the one half of their apportionments. The Diocese at this date stands about \$5,000 ahead in collections as compared with this time last year.—The Woman's Guild, of St. John's Church, Frostburg, Md., has recently been responsible for many improvements made in the rectory. At its own expense, they have redecorated the house within and repainted it outside. The rectory is now one of the most attractive in the rural parts of the Diocese.—The Girls' Friendly Camp, at Sewell, has been opened for the summer, and, through the Diocesan House, arrangements have been made to provide clergymen for services every Thursday afternoon throughout July and August.—The women of the Church in Maryland are rejoicing in the knowledge that Maryland's United Thank Offering, to date for the triennium, has reached the total of \$16,087.69. This total bids fair to exceed any previous record in the Diocese, for it is hoped that the Bishop's expressed hope that \$20,000 may be raised, will be surpassed by some \$5,000.—The Church of the Ascension, the Rev. Robert Evans Browning, rector, has recently opened a camp, to be known as Camp Browning, for the members of the Scout Troop belonging to that church.

NORTH DAKOTA—The Rev. T. A. Simpson, formerly in charge of the Methodist Church at Park River, was recently confirmed by Bishop Tyler, in St. James' Church, Grafton. Mr. Simpson will soon be a candidate for Holy Orders, and has already been placed in charge of All Saints' Church, Valley City.

SOUTHERN OHIO—St. Andrew's Church, Columbus, has recently received several memorial gifts. Mr. Edward Creighton presented a brass altar cross in memory of his mother and sister, Mrs. J. H. Dodshon presented brass eucharistic lights in memory of her mother, and Mrs. A. M. Whiting presented a brass processional cross as a thank offering for the revival of the mission. Archdeacon Dodshon has been in charge of this church for the past six months.—Mrs. Austin Smith has presented a new pipe organ to the Church of the Ascension, Middletown, the Rev. Thom Williamson, rector. It is to be installed this summer.—The Children's Lenten Offering of the Diocese of Southern Ohio amounted to \$6,400, the largest in the history of the Diocese.—A Conference for Church School Superintendents was recently held at Christ Church, Dayton. Superintendents were present from nearly every parish and mission, and the conference was so successful that a resolution was passed requesting the Department of Religious Education to arrange for such conference annually.—Mr. Roger Rolt-Wheeler, a student at Bexley Hall, Gambier, has been placed in charge of St. Luke's Church, Granville, for the summer months.

THE LIFE of penitence springs from the grace of contrition.—*Maturin.*

MAGAZINES

THE *Quarterly Review* for April contains, perhaps, rather fewer articles of general interest than is usual. Mr. William Thompson writes at length on the technical subject of Shakespeare's handwriting, with the purpose of proving that the plays were written by him and not by Bacon, whose handwriting is very different. Sir Charles Edward Mallet's monumental *History of the University of Oxford*, the last volumes of which were recently published, is discussed by Mr. H. D. Godley. Mr. F. A. W. Gisborne attacks the arbitration laws in Australia, which he terms "an experiment in Socialism." Mr. J. P. Collins contributes an article on The Spirit of London, rather incoherent and meandering, but with some good things in it, notably an appreciation of Will Crooks, the doughty apostle of Labor. Captain G. E. C. Swinton, treating of The Troubles of London Traffic, strikes a responsive chord in the hearts of those of us who know our big cities. The Awakening of Spain is the subject taken by an anonymous but good Conservative, who considers that the establishment of the Directory under Rivera in 1923 has been the salvation of Spain, and "the true Spanish temper, which has been smoldering for ages, is now recovering its heat and may yet burn with something of its former ardor." Mr. Lewis Spence discusses The Origins of American Man (not of American Trade, as is printed on the cover), quoting from the various schools of opinion, and concluding with the statement that "this country was probably reached by bands of seafarers (from Polynesia), carried hither by the ever-ready agency of the trade winds, who brought with them the knowledge and perhaps the artifacts of a distant and alien culture, which only partially affected and modified that of the older settlers from Northeastern Asia."

THE MOST interesting of the political articles in the *Fortnightly Review* for April is an article on the Labor Party by Mr. James Corbett, who describes himself as an "Ulsterman and a Constitutionalist." Although his sympathies are evidently with the Liberals, he shows a most fair and impartial interest in the Labor men. The article is in reality a plea for a more definite program, for a clearer definition of Socialism. "The British people," he declares, "are a sensible people, without the least touch or trait of revolutionary elements in their placid natures." They want to know what the Socialism is that they are asked to vote for. To the leaders of the Labor Party and especially to Mr. MacDonald, Mr. Corbett pays a striking tribute. "The most unstinted praise and thanks must be given," he says, "to Mr. MacDonald for his brilliant work at the Foreign Office, for the matchless ease with which he restored the bond of friendship with France and for his many wonderful acts of wisdom as British Premier." Bavaria and the Republic is discussed by Dr. Gumbel; the Five Power Pact in a strongly anti-German article by Mr. John Bell; British Foreign Policy by "Augur," the Irish situation by another anonymous writer, "Macdara," Milton's Latin Poetry is the subject of an interesting study by the Rev. J. A. Nairne, who quotes freely. Dr. S. F. Boas writes of Croftfield's Diary and the Caroline Stage, and Mr. Arthur Symonds contributes an eloquent tribute to the Genius of Eleonora Duse, that unrivalled artist of the stage.



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